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A·Family·Paper

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Announcement for 1897. New and Attractive Features

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By HENRY SETON MERRIMAN, author of *The Sowers*.

The great popularity which Mr. Merriman's recent novel, *The Sowers*, has won for him in England, makes a serial from his pen one of the events of the coming year.

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HAMILTON W. MABIE

SPECIAL ARTICLES

of interest may be looked for, from time to time, in the future, from those who have already contributed to THE BOOKMAN, and who have undertaken to contribute in the future.

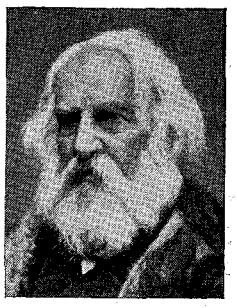
Among these are the following: GEORGE SAINTSBURY, J. M. BARRIE, HAMILTON W. MABIE, BRANDER MATTHEWS, GEORGE E. WOODBERRY, STEPHEN CRANE, FRANK DEMPSTER SHERMAN, CLEMENT K. SHORTER, THEODORE ROOSEVELT, CHAS. F. RICHARDSON, MELVIL DEWEY, BLISS CARMAN, GEORGE R. CARPENTER, HAMLIN GARLAND, EDMUND GOSSE, BEATRICE HARRADEN, THEO. L. DE VINNE, AUSTIN DOBSON, ADOLPHE COHN, JANE BARLOW, EDMUND J. JAMES, ALBERT SHAW, NICHOLAS MURRAY BUTLER, H. B. MARRIOTT-WATSON, LIONEL JOHNSON.

AMERICAN BOOKMEN

Irving, Whittier, Emerson, Poe, Bryant, Lowell, Longfellow, Holmes, etc., etc.

By M. A. DE WOLFE HOWE

For some months past the Editors have been making arrangements to present to the readers of this magazine during the coming year a series of papers which shall give a more complete, a more exhaustive, and a more picturesque account than has yet been published of the lives of the great American Bookmen who have lived and worked in the present century.



LONGFELLOW

The series will begin with an article on Washington Irving in the February number, and will be continued throughout the year. Mr. M. A. De Wolfe Howe has been engaged to write these papers, and few men have probably had the training and are so happily situated for undertaking this delightful task as Mr. Howe.

OLD BOSTON BOOKSELLERS

By EDWIN M. BACON

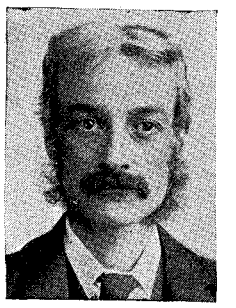
Mr. Edwin M. Bacon, who undertook this work some while ago, found the field so much more interesting and extensive in its resources than he had imagined, that it has been impossible for him until now to condense his material and put it into shape.

MARY E. WILKINS

There will be four papers in this series, and a feast of good things can safely be promised, as many interesting facts hitherto unknown concerning the New England literary affairs of the past have never before been published.

LIVING CONTINENTAL CRITICS

The series of Living Critics has proved a popular one in THE BOOKMAN during the past year. These studies, however, will now be extended to Living Continental Critics, about whom very little that is trustworthy has yet been published in English.



ANDREW LANG

In embracing this opportunity the Editors of THE BOOKMAN will bring into this neglected field an amount of fresh material that will be gladly welcomed by all readers. The articles will, of course, be accompanied, as heretofore, by recent portraits.

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London Letter, by W. ROBERTSON NICOLL.—**Paris Letter; Western Letter.—The Six Best Selling Books of the day.—Poetry** by the most forceful contemporary writers of verse.—**Gossip of Books,** full of entertaining literary news. — **Bibliography. — Reviews of New Books** by the leading writers of the day.—**Among the Libraries.—Continental and Educational Survey.**

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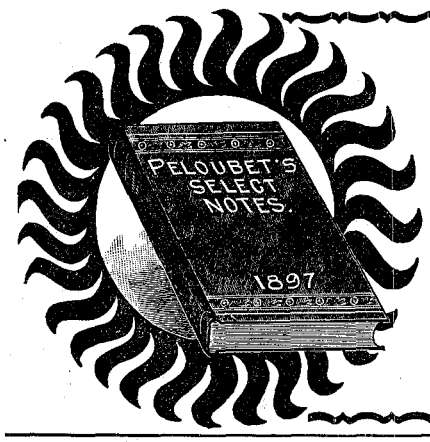

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The Outlook

A·Family·Paper

Volume 54 Saturday, 19 December, 1896 Number 25

IN Congress last week the exciting topic was, of course, the attitude of the United States toward Cuba. After the report of the assassination of Maceo was received the resolutions introduced and the speeches made assumed a more and more belligerent character. Senator Cameron's demand for the recognition of the independence of Cuba, and even Senator Cullom's resolution declaring "the extinction of the Spanish title" essential to the welfare of the people of the United States, paled away in the presence of Senator Call's pronunciamento that the Government which permitted the assassination of Maceo was "an outcast from the family of nations and from the pale of civilization and public law." It was notable, however, that the real leaders in both branches of Congress, and especially the members of the House Committee on Foreign Relations, were in favor of conservative action. In regard to tariff matters the event of the week was Senator Allen's unexpected resolution taking the Dingley Bill from the calendar and bringing it before the Senate for consideration. This was not a part of the Republican programme, but the Republican members, with two exceptions (Perkins, of Kansas, and Carter, of Montana), felt constrained to vote for it, and it was carried with the aid of the Populists. The bolting Republicans joined with the Democrats in opposing it. The discussion of the week revealed the fact that the manufacturers desired the passage of the bill, not for its own sake, but to prevent heavy importations under the present low duties before the next Congress could frame an entirely new measure establishing much higher ones. Senator Aldrich is reported to have told a delegation of manufacturers who urged the passage of the Dingley Bill for this reason that "only two things" need be done to secure it. "One thing is to change the Senate rules so that the bill can be brought to a vote, and the other is to furnish us with seven more Republican Senators." The Republican majority of the Ways and Means Committee of the House, recognizing the improbability of tariff legislation at this session, has divided among its members the work of preparing a bill which shall facilitate the action of the new Congress in the extra session expected in March. The most important action of Congress affecting finances was the prompt passage of the Pension Appropriation Bill by the House. The bill appropriates $140,000,000, or about the same amount as last year. The sum total of pensions since the war now exceeds $2,000,000,000. The most important action of Congress affecting moral interests was the passage by the House of the bill prohibiting the sale of liquors in the Capitol. Only seven members were found ready to record themselves against it. Despite all its defeats, the temperance agitation continues to make progress.

❀

Senator Wolcott, of Colorado, has introduced into the Republican Senate caucus the following resolution, which was adopted without objection:

"*Resolved*, That a special committee of five members of this caucus be appointed to recommend some plan whereby legislation may be had at this session of Congress looking to an international conference with leading commercial nations of the world for the promotion of bimetallism."

This indicates that the Republican party intends to stand by its platform. "Platforms," says the New York "Evening Post," "after the election are about the most rubbishy stuff that can be conceived of. Nobody expects that they will be regarded after the votes are counted, unless they have been a part of the issue on which the battle was fought." This seems to us a grossly immoral position. A platform is a pledge made by a party to the public. The public elects the party in order to have this pledge carried into execution. To dismiss the pledge as "rubbishy stuff" as soon as the party comes into power seems to us an act of the grossest dishonor, and fatal to confidence in popular elections. How can the people have their will carried out in National affairs if the party which has triumphed at the polls is to be free to disregard its promises to the people? In the late election three parties asked for the suffrages of the American people. One promised free silver coinage; one promised gold monometallism; one promised to do all in its power to secure international bimetallism. The votes of the American people were practically divided between the first and the third parties; the second had scarcely votes enough to count. It can hardly be doubtful that if the issue had been sharply drawn between gold monometallism and free silver coinage the latter would have carried the election by a decisive popular majority. The election of Mr. McKinley clearly means a popular vote in favor of bimetallism by international action. The Republican party has pledged itself to promote an international agreement for bimetallism. The first duty of the Republican party is to endeavor to secure such an international agreement. Nor is it by any means clear, on the one hand, that it is impracticable to secure the co-operation of France and Germany, nor, on the other, that it is necessary to wait for the co-operation of England.

❀

The bill for the restriction of immigration which passed the House at the last session has now the right of way in the Senate. Last week Senator Gibson, of Maryland, made an effort to postpone its discussion until after the first of January, but his motion received only thirteen favorable votes. It is a striking fact that the opposition to the bill comes chiefly from the Southern States. The reason, of course, is that the Southern States are sparsely populated, and are in the same stage of economic development as were the Northern when public sentiment at the North was rather disposed to encourage immigration than to discourage it. In case the bulk of the immigrants went to the South or to the unsettled parts of the West, this opposition should receive great weight. But, as the Immi-

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gration Restriction League has again and again pointed out, the immigrants—especially the illiterate immigrants whom the pending act would exclude—settle chiefly in the cities of the East. Of the Russian, Austrian, and Italian immigrants, who furnish most of the illiteracy, only seven per cent. settle in States south of Mason and Dixon's line or west of the Missouri; of several hundred illiterate immigrants examined at this port, eighty-nine per cent. expected to remain in the Atlantic States. The fact that public sentiment in the States chiefly affected is strongly in favor of the present measure indicates that it will pass with but few amendments.

❀

In his recent report Mr. James H. Eckels, Comptroller of the Currency, argues at length in favor of his position, commented on by us last week, that the Government should cease to issue paper money. He declares that the policy of having the Treasury a bank of issue, as it is by the issuing of Treasury notes, without attaching to it other banking powers, violates the laws of all successful government financiering. If we are to preserve the Treasury as a bank of issue, it should also be, if we understand him aright, a bank of deposit, and governed by the principles belonging to such an institution. It ought not to embarrass the business world by locking up vast sums, resulting at times in an artificial stringency and at others in a sudden plethora. Mr. Eckels believes that the direct issue and redemption of Treasury bank-notes by the Government is a foolish system, and says that it is a practice abandoned as a controlling policy by every great government save the United States. When tolerated elsewhere, it is only for the issuance of notes in very limited quantities. Until our Civil War our present policy had no advocates in this country, and was then accepted only because of an urgent necessity. As a matter of principle it was admitted to be wrong by those who fathered it. "Its friends protested against the continuance of Treasury issues beyond the war period, and with equal emphasis promised at an early date their payment and cancellation." He insists that our legal-tender Treasury notes have always been a disturbing element in business, and their current redemption is a continuing weakness and anxiety to the Treasury. They compel the Treasury to carry a gold reserve which their use makes the basis of supply for all places and all people. Nor are they without expense to the Government. It has been argued in behalf of continuing their issue and compulsory reissue, that to cancel them meant dangerously to contract the currency, but Mr. Eckels asserts that this argument has now given way to one which assumes that they are a non-interest-bearing debt. Figures are then adduced showing the cost to the United States of maintaining the legal tenders and the difference in such cost if the notes had been converted into four per cent. bonds—a difference of nearly $340,000,000. If the $346,000,000 of the old legal tenders had been funded into four per cent. bonds in 1879, the principal and interest would have amounted in 1907 to nearly $742,000,000. The principal and interest of the bonds sold "for resumption purposes and upon the gold reserve" will amount in 1925 to $1,081,562,000. The Comptroller suggests amendments to the National Bank Act, putting certain specified limitations on bank officials, and providing for increasing the number of banks by the organization of smaller ones in small towns, and by permitting branch banks in towns where no National bank is established, and where the population does not exceed a thousand inhabitants. We dissent from the first portion of Comptroller Eckels's report, for we believe that it is the function of the Government to issue all currency, whether gold, silver, or paper, leaving the banks to get the currency from the Government. We agree with the close of Comptroller Eckels's report, only we should go further, by allowing National banks to establish branches anywhere under proper supervision.

❀

Some weeks ago Secretary Olney issued an order of far-reaching effect upon our consular service. The order abolished many of the fees against which shippers and importers have long protested. It is needless to say that the lucrative attractions of many consulates were at the same time swept away. This is particularly true in Great Britain, where it is said the loss to consular officials will aggregate over $200,000. Henceforth no oath will be required for the verification of merchandise on the free list or subject to specific duty only. The verification by oath of invoices of merchandise subject to *ad valorem* duty may be required when the consular officer has ground to suspect fraudulent undervaluation, but shall not be required in any other case. Lastly, consular officers are prohibited from receiving the whole or any part of the fees charged for administering oaths. Most of the consular offices have been brought by President Cleveland under the civil service rules, which apply to all positions with salaries not exceeding $2,500 nor falling below $1,000. Vacancies in these offices will henceforth be filled by the transfer or promotion from some other position in the service of the Department of State, or by the appointment of a person found upon examination to be qualified for the position. The examination will be conducted by a board of three civil service commissioners appointed by the Secretary of State. It may be added that our consular offices with salaries above $2,500 are, for the entire world, only sixty-two in number. It will thus be seen that the consular service has been taken almost entirely out of politics. This is another splendid step in advance. Mr. Cleveland well deserves a nation's gratitude for his work in Civil Service Reform, and President McKinley's as well, for the latter will have 30,000 fewer places to fill; but by earlier action in this instance the outgoing President might have saved himself the reproach of providing permanent offices for present Democratic holders.

❀

Our navy now ranks in coast-defense beyond those of Great Britain, France, Germany, Russia, Austria, or Italy; in battle-ships, third; in cruisers, third; but sixth in torpedo craft. We are not surprised, therefore, that Mr. Herbert, the Secretary of the Navy, in his annual report, recommends the construction of three light-draught battle-ships and twelve torpedo-boats. Battle-ships that could enter the harbors of Savannah, Brunswick, Key West, Tampa, Pensacola, and the mouth of the Mississippi at all times would have an immense advantage over the battle-ships of foreign nations, few, if any, of which could enter these ports. In torpedo-boats we are conspicuously deficient. The most interesting feature of the report is a review of the upbuilding of the new navy during this administration. It is to be hoped that it is all in the line of protection for our citizens, and not for jingoistic display. The enlargement of our navy under Secretary Herbert may thus be summarized: In July, 1893, we had thirty vessels, with 62,000 tonnage; last July we had forty vessels, with 122,000 tonnage; and by next spring we shall probably have 150,000 tonnage. In July, 1893, about 6,400 men and 1,200 apprentices were serving in the navy; in July, 1896, there were 8,100 men and nearly 1,400 apprentices. The Naval Militia, which was authorized some years ago as an experiment, has developed so gratifyingly that it now bears nearly the same relation to our navy as the National Guard in the different States does to the army. In ship-building contracts an

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admirable new provision is that the builder must pay the trial expenses. It has also been determined to pay no speed premiums in future contracts. After such a long period of inability to compete with Great Britain in ship-building, it is a satisfaction to know that we are now constructing a number of vessels at rates as low as those prevailing in European ship-yards. Secretary Herbert has consistently adhered to the plan which he found in operation for securing labor at navy-yards through Boards of Labor Employment. Those familiar with this system declare that it has greatly improved the character of the work done, and has also reduced the cost.

❀

Several constitutional amendments, whose fate in the recent election seemed doubtful, may now be reported upon with certainty. In Idaho the woman's suffrage amendment prevailed. The State Supreme Court has decided that it was not necessary for the amendment to receive a majority of all the votes cast at the election, but only a majority of the votes cast on the amendment. Among the voters who expressed their preferences, the majority in favor of woman's suffrage was about six thousand. In South Dakota several amendments failed because improperly printed on the ballots. Among these was the one repealing the prohibition clause in the present Constitution. In Minnesota an amendment was carried which manifests strikingly the growing sentiment in favor of restricting immigration and requiring educational qualifications to the suffrage. Minnesota was one of the States which, in the fever to attract immigration, gave the right of suffrage to every immigrant who declared his intention to become a citizen of the United States. In other words, every immigrant who obtained his "first papers" had the same voting privileges as citizens born in this country. At the recent election an amendment was submitted restricting the suffrage to naturalized citizens of the United States. Not only was this amendment carried, but, according to the Minnesota papers, it received a large majority of the votes of the immigrants themselves. It immediately disfranchises about thirty thousand of their number. Prior to the passage of this amendment the immigrant voters were in the majority. That this majority should have been surrendered in this way is surely an impressive exhibition of good citizenship.

❀

The first message of Governor Johnston, of Alabama, to the Legislature of that State promises a progressive administration. Possibly because he has led the so-called "Populist" wing of the Democratic party, he urges an election law giving to each party representation at the polls, and providing that contests may be speedily and inexpensively settled by the courts. He also recommends a primary election law insuring to all candidates fair play in such elections. He urges the uprooting of the convict lease system, and the paroling of convicts as a reward of good behavior. Especial attention is called to the prevalence of lynching, and the practical suggestion is made that the Governor be authorized to call a special term of court to secure an immediate trial whenever any crime has been committed likely to arouse great public indignation. The fear of the law's delay is believed to be responsible for many of the lynchings. Regarding crimes against children, Governor Johnston calls attention to what he terms the hardly credible anomaly that a child of ten may consent to her own ruin, while she does not become of marriageable age until she is fourteen. He calls for equality in the methods assessing real and personal, individual and corporate property in all parts of the State, and urges as a new source of revenue a collateral inheritance tax. A considerable portion of his message is devoted to recommendations of economy —including the reduction of the salaries of public officials. His brief experience with the number of applicants, he says, shows that there is no danger that the State will not be efficiently served. "We should not be deterred from doing our duty to the people for fear of being called niggardly. The dignity of the commonwealth will be better preserved by promptly meeting our obligations and promoting the cause of education." For schools he urges increased appropriations. This portion of his message makes it a remarkable state paper. It shows that he has given to the subject of the public schools a great deal of the closest study, and his recommendations of Boards of Examiners to secure better-trained teachers, changes of school district to secure by consolidation larger schools having longer terms, and the redistribution of State appropriations on the basis of average attendance instead of total school population, are all calculated to make the same amount of money go much further in educating the children of the State. It is not very much that a newly elected Governor should say that "education constitutes the bed-rock of civilization, elevates citizenship, diminishes crime, and multiplies productive enterprise"—but it is a great deal when a newly elected Governor so thoroughly feels these sentiments.

❀

The annual meeting of the National Civil Service Reform League, which was held in Philadelphia last week, was naturally an occasion of great rejoicing, for it was felt that the work of putting the National civil service on a sound basis was practically accomplished. In his annual address Mr. Carl Schurz gave special prominence to the executive order issued by President Cleveland in May of this year, which added to the classified service and subjected to the merit system, at one stroke of the pen, more than forty thousand places; so that the number of positions in the National service placed under civil service rules, which was fifteen thousand under President Arthur twelve years ago, has now risen to nearly ninety thousand, while the number of excepted places in the branches of the service covered is reduced to less than eight hundred. That order provided for promotion by examination in all the departments; and when, if ever, the fourth-class postmasters enjoy practical permanency of tenure, and are removed only for failure in duty and appointed only for capacity, the business of the Government will be completely detached from politics and put on a rational, businesslike, American basis. Thus is practically achieved the reform which destroys the last vestige of the anti-American, feudal idea in the filling of Government positions. It may be necessary to fight for the principle in the country at large again, because there are signs of a demagogic attempt to revert to the old anti-American spoils system, but so far as the law and practice of the Government are concerned the civil service reform is an accomplished fact under the National Government.

❀

But this is only a partial reform; it must extend to every State and city. In this State Governor Morton has just rendered a great public service by his approval of the extension of the civil service regulations so as to place one hundred and sixteen positions in the State Government under competitive examinations; stricter regulations have also been imposed on all public officials, and a stricter accountability required of them. Governor Morton speaks of the civil service principle as "firmly established in our Constitution and laws, sustained by our highest courts, and justified by experience." We trust that he is right, and

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that the threatened attempt to subvert this principle by making the heads of the various departments the examiners, directly or indirectly, will meet such a storm of popular disapproval as to defeat it at once and forever. In this city Mayor Strong has extended the operation of the civil service rules so that out of a total number of fifteen thousand officials only seventy-five are exempt from the rules. In his address Mr. Schurz declared that in the late National election the victorious party stood on the civil service platform, and that its declaration, so far as Mr. McKinley was concerned, was in no sense perfunctory. He called attention to the fact that Mr. McKinley had never failed as a member of Congress to give the civil service reform hearty and effective support. Six years ago, when a group of Republicans attempted to overthrow it in the House of Representatives, he said: "If the Republican party of this country is pledged to any one thing more than another, it is the maintenance of the civil service law and its efficient execution. Not only that, but its enlargement, and its further application to the public service. The merit system is here, and it is here to stay."

❀

We are glad to see a vigorous effort made in the State of New York to secure the election of Joseph H. Choate to the United States Senate. Ever since Senators Conkling and Platt resigned from the United States Senate for the purpose of being sent back to it in triumph in order to humiliate President Garfield, and found themselves left at home, very much to their own humiliation, Mr. Platt has been engineering Republican politics in the Empire State, with the ill-concealed purpose of securing his own election to the United States Senate, and so a long-delayed personal vindication. Most of the people of that State think President Garfield was right and Senator Platt was wrong. But, were the latter ever so clearly in the right, and President Garfield ever so clearly in the wrong, the people of the State have more important business on hand than to give Mr. Platt his desired vindication. They need in the United States Senate a man who has reputation other than as a "boss," and ability other than that of managing a machine. They ought to have in that body a man with strong convictions, and ability to represent and maintain them in public debate. Mr. Choate has both. There is nothing to indicate that Mr. Platt has either. The same issue between the machine and the public is presented in Illinois, where a successor to Senator Palmer is to be elected by a Republican Legislature, and where apparently a Republican "boss," unknown to fame by any public service, is planning his own election. At this writing we are not able to name any one agreed on in the interest of the State to contest the election.

❀

It is not probable that the opposition which has developed in Venezuela to the arbitration treaty will prove serious, though it may cause some delay. President Crespo warmly favors the method of settlement proposed by this country and Great Britain, and he and his Cabinet promptly gave their consent to the treaty submitted by Mr. Olney through Señor Andrade. But this consent must be ratified, it seems, by the Venezuelan Congress, which meets in February. This has given an opportunity to the opposition party, headed by Señor Michelena, to raise objections, and these have been vehemently taken up by some of the political papers in Venezuela. Señor Michelena, who was Minister to Great Britain at the time of the final diplomatic rupture between the two countries, argues that to accede to the treaty would be for Venezuela to admit a sort of overlordship on the part of the United States quite inconsistent with Venezuela's sovereignty. Moreover, he regards the agreement that fifty years' adverse possession of territory shall be regarded as, by prescription, conclusive evidence of title as being totally unjust to Venezuela, and an abandonment of much of her case. Only unconditional arbitration would be acceptable to Señor Michelena and his supporters. The latest advices indicate that a strong sentiment is also shown at Caracas in favor of insisting that Venezuela should have at least one representative on the tribunal of arbitration. President Crespo has both political power and personal influence, and it is probable that his views will in the end prevail. It would indeed be a strange outcome of the matter if, after Great Britain has accepted the intervention of the United States in a dispute between herself and Venezuela, the latter country, in whose interest we have acted and at whose request we first took up the question, should now refuse to authorize the United States to act in her behalf.

❀

A severe blow has been dealt to the cause of the Cuban revolutionists by the death of Antonio Maceo, the most brilliant and successful of their military leaders. It has been a favorite device of the Spanish "press agents" to report Maceo's death, and it is not surprising that for a time the report of last week received little credence. Even now, although the death of Maceo seems assured, there are several entirely different stories as to the way in which he met his end. From the Spanish papers have come two or three conflicting accounts of a skirmish or battle in which Maceo and the son of General Gomez were killed in open fight. The Cubans, on the other hand, assert with great earnestness that Maceo was treacherously lured into an ambuscade by a request for a conference with the Marquis of Ahumada, acting Captain-General of Cuba, under a flag of truce, and was then murdered in cold blood. His personal physician, Dr. Zertucha, it is alleged, betrayed him. The accusation is direct and specific, but at present it must be said that the whole matter is involved in doubt, and only the fact of Maceo's death is positively known. He was a man of extraordinary powers. A mulatto by birth, a man of little or no education, he became a patriot soldier before he was twenty in the uprising of 1868, and almost at once showed wonderful natural aptitude as a leader of men in the irregular warfare necessary under the circumstances. Personal courage, knowledge of roads and woods, skill in dashing from place to place, ability to conduct a retreat as well as to head an advance, all soldier-like and general-like qualities, seem to have been instinctive with him. In the earlier revolution he was wounded no less than twenty-one times. At the end of the war, Maceo, who was the last of the Cuban leaders to lay down his arms, spent some time in Jamaica and the United States, but was constantly engaged in revolutionary agitation. Upon the outbreak of 1895 Maceo at once unfolded his standard under the very tree beneath which he had sheathed his sword in 1878. He was soon pitted against his old antagonist Campos, and began his really marvelous series of marches and countermarches from one province to another, fighting often against vastly superior forces, eluding pursuit, baffling his opponents, Campos and Weyler, over and over again, and making them a laughing-stock the world over. General Gomez is an older man, is a trained and experienced soldier, and his military operations have been only less brilliant than those of Maceo. He remains in the supreme command of the Cuban forces. Terrible as is the loss of Maceo to the Cuban cause, it will not,

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probably, so change the situation as to render the subjection of Cuba an easy one.

❀

The London "Times," which usually speaks with authority on such matters, announced on Thursday of last week that an agreement had been arrived at between the Powers with regard to the situation in Constantinople. The article was so carefully guarded in its statements that it conveyed the impression of being inspired by some member of the Government. It declared that a measure of agreement had been arrived at, that a fresh scheme is to be presented to the Sultan, and that he will be obliged to accept it or face coercion. The Sultan will be told in plain words that unless he accepts the scheme and proceeds at once in good faith to enforce it, concerted measures of coercion against him will be adopted within a fixed period. Any less definite attempt to deal with the situation, after all that has passed, would bring ridicule upon all the Powers concerned. The article declared, in closing, that the expectations of success aroused by the scheme were due to the presence of a factor which has hitherto been absent in diplomatic transactions at Constantinople, and that factor is the resolution, concurred in by all the Powers who are to act, to compel the Sultan to receive their decision. The London "Chronicle" made a still more definite statement, affirming that the joint fleets of Russia, France, and England will enforce the ultimatum which is to be presented. It is at this writing reported that Italy has acceded to the plan, and that the consent of Germany and Austria is hourly expected. The public has grown so weary of waiting and so distrustful of general statements that it will receive this latest declaration with a good deal of hesitation. It will not believe until it is convinced by definite action. It is to be noted, however, as a very significant fact that there appears to be a much better understanding between Russia, France, and England than has existed for a long time past; and such an understanding would be the first step toward joint action between the three Powers at Constantinople.

❀

Two great strikes have aroused international interest during the last fortnight. First came that of the dock-laborers at Hamburg. At first it was a local demand for higher wages, but it became a part of German national politics by the action of Socialists all over the Empire in raising funds for the strikers, and finally became a part of the international labor movement by the action of the English dock-laborers in raising similar funds. The employers refused to accept arbitration, on the ground that they did not believe the employees would be bound to accept the tribunal if it went against them. At first the Government seemed disposed to force the employers to accept it, but when political complications arose the Government decided not to interfere. This strike still continues. The strike in England which was the great labor event of last week threatened to be far more serious, but was quickly settled because of the greater sympathy of the upper classes with the wage-earners, and the greater power of public opinion. The London and Northwestern Railway had dismissed sixty-five employees for refusing to forswear their allegiance to their trades-union. The union promptly issued 50,000 notices to quit the service of this corporation, and the disastrous tying up of a great system seemed imminent. But the pressure of public opinion through the Board of Trade and through leading shareholders—including Lord Salisbury, Lord Rosebery, and Mr. Bryce—forced the company to reconsider its action and reinstate the men. "Some of the shareholders," says the cable dispatch, "promised to hand over their next dividends to the strike funds if the company persisted in trying to boycott the union." The victory for the union is considered of great importance, but it is surely no greater than the victory for conservatism and good feeling between rich and poor.

❀

The exact facts in the scandal connected with the Public Works Department of the London County Council are now before us. It is encouraging to find that the dishonesty involved was statistical rather than financial, and it is decidedly encouraging that statistical dishonesty should call forth so much indignation. The London County Council, it will be recalled, has itself performed, through its Public Works Department, much of the public work formerly given out to contractors. The Progressive members at whose instance this policy was adopted have boasted of the great savings as well as the better work secured under the new system. Time after time this department has performed work for less than the cost estimated by the architect. The present scandal was the method of bookkeeping adopted to make the department's record uniformly favorable. When a job was costing more than the architect's estimate, the bookkeepers would charge some of the materials to other jobs upon which there was a profit. "When we found we were going to have a loss," as one of the witnesses put it, "we took the profit from one job and gave it to another." In this way, only three public works out of twenty-seven undertaken last year seemed to have cost more than the architect's estimate. In reality seven out of the twenty-seven had cost more. However, the profits of the profitable jobs amounted to a sum sufficient to meet the losses concealed. Not only did no individual receive any of the city's money, but the aggregate profit of the city upon all the public works was quite as great as the "cooked" accounts indicated. Some of the Conservative organs are making a great deal of political capital out of the scandal, and a few of them are suggesting that the old system of relying on private contractors should be returned to. The more moderate of the conservatives, however, have simply insisted upon a system of higher salaries in order to secure better superintendence of the public works.

❀

The developments of Russian policy in the Chinese Empire continue to be of great significance. As a reward for Russia's intervention to obtain Japan's retrocession of the Liaotong Peninsula, and also to obtain from Paris the funds for the first installment of the war indemnity, China is paying a very large price. The Russo-Chinese Convention, signed a few weeks ago, provides that (instead of making a circuitous route of over a thousand miles along the Amur River in order to reach Vladivostok) the Siberian Railway may be constructed eastward through the Chinese province of Manchuria. Russia may also construct lines from Kirin southward to Shanhaikuan and Port Arthur. Russia thus saves distance and gains additional and more desirable ports than the ice-bound Vladivostok. In order to make this transaction seem more reasonable to the Chinese, however, the Convention provides that Russian lines running through China may be purchased by the latter after thirty years, and that Chinese lines built by Russia may be purchased by China after a period of ten years. It is probable, however, that all of the funds which can be secured for much longer periods must be devoted to paying the Japanese war indemnity, and to reorganizing the army and navy. Finally, the Convention provides that the Russians may station their troops along the lines constructed by them; that the Chinese soldiers in Man-

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churia shall be controlled by Russian officers; that Russia shall have the right to work the Manchurian mines, and that part of the province of Kianchau shall be leased to Russia. Russian influence has long been dominant in Korea. Thus the entire Empire north of the Great Wall is practically in Russian control. Russia is also using the possessions of France in Tonking to check Japan. The new masters of the island of Formosa have made no secret of their intention to become masters also of the Philippine Islands, and the unhappy state of Spanish finances causes them to hope that their indemnity proposal might be agreed to by Spain. It is even said that the Philippine rebellion was fomented by the Japanese; at all events, the Japanese Government has issued orders to send a warship to the islands. Russia has now made a counter-proposal to Spain, and it is rumored that Spain would be ready to grant the concession of a naval coaling-station on one of the islands if Russia "would manifest her friendship at this time of trial." What that phrase may mean as regards the United States is not quite clear, but it is clear enough that Russia proposes to checkmate the recent advance of Japan in Pacific waters.

❀

Prince Luitpold, the Prince-Regent of Bavaria, is the first of the present rulers of Continental Europe to take a definite stand against dueling. The Prince recently canceled the decision of a court martial which had sentenced an officer to be dismissed from the army because the latter had declared himself opposed to dueling. In his general order the Prince-Regent instructs his Minister of War to announce that henceforth, so far as the Bavarian army is concerned, the compulsion to fight duels is abolished. It is to be hoped that the other Continental sovereigns will follow this good example. In our own country the practice of dueling is now confined to certain parts of the South, and we rarely hear of duels even there. Nevertheless, it is a pleasure to learn that Mr. Alfred S. Clay, who has received the Democratic nomination for Senator from Georgia to succeed General Gordon, has had the moral courage, in an atmosphere favorable to dueling, to refuse to fight. In declining a recent challenge sent him, he said: "I am opposed to dueling. I am opposed to it because it is prohibited by the Constitution of this State, that I have frequently sworn to support and defend. I am opposed to it because it is condemned by every principle of our laws and every doctrine of our religion. I am opposed to it because I am unwilling to commit murder, or to become a party to its commission by others. I never intend to take the life of a human being, unless it is absolutely necessary to do so in self-defense. . . . Nor have I done you any wrong that entitles you to redress at my hands. I have done you no injustice. If I had, I am manly enough to confess it and make the proper reparation for it."

Machines in Politics

At the Manhattan and Brooklyn Conference held at the Broadway Tabernacle, New York City, the other day, Benjamin F. Blair, Esq., a well-known member of the New York Bar, read a very significant paper on the subject of political duties. Much of this paper went over ground with which our readers are familiar. The speaker condemned the indifference of citizens to their political obligations; gave illustrative facts showing the extent of this apathy; insisted that simply voting on election day is not a sufficient discharge of the duties of citizenship; reminded his readers that the word idiot was one which the Greeks applied to people who gave their whole time to their own private affairs and neglected their public duties, and lamented the number of idiots we have in America; dwelt on the value both of conscience and of party spirit as motive powers in inciting men to the performance of their duty; showed how party spirit could be consecrated to noble ends; reclaimed the words politics and politicians from the undeserved reproach put upon them by public and indiscriminating sneers; called on his audience to commend public officers who had faithfully performed their duty to the city, the State, or the Nation; insisted that if good men are to reform politics they must not be Pharisees—they must be willing to associate politically with all sorts and conditions of men; and brought his address to a close by the following practical counsel to those who wished to defeat self-seekers in public affairs:

"If you are going to 'beat the machine,' you must have another machine to do it with. And, other things being equal, if you are to win, your machine must be either the stronger or the better managed of the two. But if you have forces sufficient to build such a new machine, then you have forces sufficient to capture the old one, and as soon as you have done that your battle is won; whereas, after you have performed all the labor of organizing your new machine, the battle is still to be fought, and the chances—nay, the very decided probabilities—are that, by the time it is over, both sides will be exhausted, your party distracted and weakened, and the opposition party, with its machine, no whit better than the one you have been trying to beat, intrenched in power. I say, then, do not waste your time in organizing leagues to 'beat the machine,' but go into the existing organization of your party and *capture the machine*."

Mr. Blair's advice is that of a man who is at once a moral reformer and a practical politician; who is familiar with political machinery; who has taken an active part in the politics of his city, not for what he could get out of it for himself or for others, but for what he could do for the community in which he lives. There may be cases in which the only way to destroy a bad machine is to organize a new one, but these cases are rare. Except where non-partisan action is needed for special ends, the best thing the citizen can do is to co-operate with other citizens like-minded with himself, go into his party machinery, and convert it from base to noble uses. This is not impossible. It has often been done. It cannot be accomplished without persistent courage, but there is nothing worth doing which persistent courage cannot do. If conscience is to conquer selfishness, conscience must not remain unorganized.

Dr. John Watson

Dr. John Watson brought to a close what has been a continued service and a continued ovation in the United States by giving his last public address in this country last Sunday in Plymouth Church, Brooklyn. The church was crowded to its utmost capacity. It was, indeed, only with the greatest difficulty that pewholders were able to get their seats, and some of them doubtless were among the hundreds turned from the doors of the overcrowded house. The church pursued the democratic method it has always pursued in similar cases; no tickets were issued; the throng were admitted as rapidly as they could be with due regard to the rights of pewholders. Dr. Henry M. Field, of the New York "Evangelist," and Dr. Lyman Abbott, the pastor of Plymouth Church, occupied the pulpit with Dr. Watson, and conducted the service of worship. Dr. Watson intro-

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duced his sermon in the following words of farewell to his American friends:

"Dear friends, as this is the last public occasion on which I shall speak before returning home, I desire from my heart, and with feelings far deeper than I can express, to acknowledge the great kindness which I have received from the American people during my tour in your country. It has been not only far more than any man could expect; it has been far more than any man could deserve; and the effect is to send one man home with a humble and a full heart, more than ever convinced of the abounding charity and kindness and consideration that are in human nature. May I say that I count it a privilege to stand in the pulpit in which my friend Dr. Abbott preaches; a pulpit in which a great apostle of God told of the great Evangel in days of light and in days of darkness. I trust I may not be out of spirit with the Evangel and the thoughts that have been preached in this place, for I will speak of the optimism of Jesus."

We shall not attempt a report of the sermon, for any abstract would despoil it of its life—the life of an abounding charity, exhibited alike in a quaint and restrained humor and a gentle and wholly unaffected pathos, eliciting not so much alternate tears and laughter as laughter in tears, like sunshine making the rain radiant. Such life is too delicate for the reporter's pen.

Dr. Watson's physical endurance has been put to no small test in the ten weeks of his American visit. He has traveled as far West as Minneapolis and St. Paul; has lectured nearly every night; preached frequently on Sunday; often given one and sometimes two readings during the day; delivered a course of nine lectures on preaching at Yale Theological Seminary, since revised and published in "The Cure of Souls," which is noticed in another column; and attended breakfasts, luncheons, dinners, and receptions without number. But he shows no signs of fatigue, and sails from America apparently as fresh as when he landed here the last of September.

Doubtless this abundant life is partly due to a remarkable physique. But it is also partly due to a remarkable spirit. If we might characterize him by a single word, it would be by saying that he is a most human man. His interest in everything which interests humanity is absolutely illimitable. In this respect he reminds one who has known them both of Henry Ward Beecher. His sympathy with his fellow-man is genuine, natural, spontaneous. Every one whom he touches contributes to his life, and contributes something worthy. For he possesses himself that characteristic insight which in his sermon on the "Optimism of Jesus" he so graphically attributed to Jesus Christ—the insight which discerns the best in men. We quote from memory, and therefore not with Dr. Watson's verbal felicity of expression: "Above all men Jesus had the most marvelous insight into human goodness. In John, whom men called dreamer, visionary, indolent, unpractical, Jesus saw the spiritual seer and prophet of the future Church. In Peter, noisy, turbulent, unstable, he saw the strength of purpose which would make of him the rock on which the Christian Church should be founded. In Thomas, the skeptic, who did not and would not believe in the resurrection, he saw the love which was ready to die with his Lord, and the faith which would make him the first to bear witness to his Lord's divinity." Unconsciously, in this portraiture Dr. Watson described his own habit of mind. He who thus sees the best in men evokes the best from men, and unconsciously and unintentionally feeds his own life by the very process by which he nurtures theirs.

This vision of clear-eyed charity, which is so characteristic of Dr. Watson's books, is equally characteristic of the preacher and the man. He sees the seeds of goodness in very common soil, and by the warm sunshine of appreciation makes them germinate and grow. For years it has been common for the ministry to criticise the medical profession for its tendency to materialism: Ian Maclaren sees a Dr. MacLure, and straightway wherever his book has gone to eyes before blinded, Dr. MacLure is discovered, though before unknown, and scores of letters come to the author from every part of the civilized world assuring him that the original of his portrait is ministering mercy there. This charity, commingled with keen vision and making it the keener, warms all his humor and irradiates all his pathos. Never have we seen the truth that humor and pathos are of one blood better illustrated than by Ian Maclaren, unless it be by Dr. Watson: for it is even more apparent in the preacher and the man than in the author. His art is unartificial, the true expression of his nature; and he himself is seen and felt to be greater than his stories or his sermons—greater, if in very truth love is, what Henry Drummond has called it, "the greatest thing in the world." America is richer for his visit; and the benediction of unnumbered hundreds, whom his words have warmed and quickened, goes with him to his home across the sea in hopes and prayers that he who has so enriched others may be himself enriched. He will be, if love and prayers can compass their desires.

Government by Injunction

A member of the New York Bar comes to the defense of government by injunction, in a letter which we publish in another column. We pursue our usual course of not replying to this letter in detail, contenting ourselves with a simple restatement of the issue as we understand it, and of our position, leaving it to the intelligent judgment of the reader, in the light of our correspondent's letter, to decide whether that position is correct or not.

The question is not whether the Court possessed authority to issue the injunction in the Debs case, and to enforce it by proceedings for contempt.

Nor is it whether the Court acted justly in the exercise of that authority.

It is the question whether that is an authority which it is safe and wise to intrust to courts of justice. Our answer to that question is—No.

There are two legal principles which apparently come into collision. The first is the principle that every man accused of crime is entitled to trial before a jury of his peers, who are free from all interest and all prejudice for or against him. The other principle is that courts of equity shall have power to enforce their decrees by proceedings for contempt. In our judgment, when these two principles come into apparent collision, the second must yield and the first must be maintained. That is to say, when the charge of contempt involves the charge of doing a criminal act, the person so charged is entitled to the benefit of the first principle. He is to be tried by a jury of his peers, in a court free from all suspicion of interest or prejudice against him. And we affirm this principle, not because we distrust the character of our Federal judges, not because we expect that they will resent disobedience to their orders as a personal affront, but because history demonstrates, beyond all peradventure, that the mere possession of arbitrary power by a judicial tribunal is certain to corrupt the tribunal and to endanger the community. We agree with our correspondent that law is a growth; but there are some growths that are dangerous and need to be repressed; others that are beneficent and need to be promoted. A growth in the direction of increasing the power of a single judge over the liberty of his fellow-citizens is a growth which is dangerous and should be repressed. "The easy remedy, to have the contempt dealt with by a judge

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other than the one who issued the injunction," is not adequate. What we want is a law providing that whenever an act in contempt of court is also a criminal act, the power of the judge shall be confined to that of ordering the immediate arrest of the offender and turning him over to the criminal courts for trial. We object to any method of action which allows in any criminal case the court to be grand jury, petit jury, prosecuting attorney, and judge, all in one; and if this question is ever clearly brought before the American people, we believe that an overwhelming majority of them will agree with us in this position.

The Meaning of the Advent

With the Advent of Christ there came into the world a new revelation of God, and a new relationship of the soul to God. This is the faith of the Christian Church, and it is this faith which gives significance to the Advent season. "Historic Christianity," says Dr. Henry van Dyke, "which beholds God incarnate in Christ, stands as a rock, around which the tides of opinion ebb and flow. The Church has changed in some things, but not in this. It has modified, enlarged, diminished, or abandoned some articles of faith, but not this." This is indeed the central truth of Christianity: that our God is Immanuel—that is, God with us.

It is a very little thing to say that Jesus Christ is divine. All that is good is divine. "By the grace of God I am what I am," says Paul. That is, all that is good in me comes from God and is divine. It is a very little thing to say that Jesus Christ is a manifestation of God. Everything except sin is a manifestation of God. Jesus Christ is *the* divine. Jesus Christ is *the* manifestation of God. Every light that sparkles from the electric lamps, every glow in every grate, every color on every flower, is a manifestation of light. But the sun himself is the supreme manifestation of light, from which all other manifestations come. Every virtue, every act of heroism, of patience, of kindness, of self-sacrificing love, is *a* manifestation of God. But Jesus Christ is *the* manifestation of God, in whom all the divine is revealed; not *a* word of God, but *the* Word of God, in whom all divine speech is expressed and interpreted. God is no longer a God afar off; no longer have we to ascend into the heavens that we may find him. The longing to behold God, which humanity has in all ages of the world expressed by image-worship, is met in the marvelous condescension of Him who enters into life that we may behold Him: begotten of God, born of a virgin, and so Son of God and Son of man, bringing to humanity a new, a clear, a tangible apprehension of the infinite and the eternal.

We hear much of the divinity that is in man. But this coming of Christ to the earth reveals something beside that; it reveals what Dr. van Dyke has well called "the human life of God." It shows in God himself a humaneness that links him to us, and so links us to him. To say that God made man in his image is also to say that God is in man's image. If the babe is the image of his father, then the father is like the babe. This truth is implied in our faith in the incarnation. There is a humanity in the Infinite and the Eternal: a humanity so essential to Him, so vital in Him, that He can lay aside all wondrous power, all marvelous wisdom, empty Himself, beggar Himself, to use Paul's figures, and come and dwell a man among men, and still be the essential God. For the essential in God and the essential in man are one; and though the one circle be infinite and the other finite, the center of both is the same. There is not a little child to-day that, when he thinks of God, may not think of him who played on the earth a little boy, who longed for education but could not have it, and who went home with all those supernal aspirations stirring in him, to be obedient to a peasant mother, and in that very act of obedience to love revealing the heart of the Almighty and the Eternal. It is not strange that men doubt the incarnation; it is rather strange that they believe it; believe that the Infinite and the Eternal, He who launched the worlds upon their courses and holds them in their places, He from whom proceed all the forces of the universe, He who is the one Infinite and Eternal Energy in whose presence we are always standing, He who rules the nations of the earth, building them up and tearing them down, He who is the God of history and of nature, He who fills all matter and all space with himself, as the soul of the individual fills his mortal body—that He is so human that He has been able to walk the world as a man, seen of men, and handled of men, and talked with by men. Do any of us really believe this divine interpretation of the human life of God?

With this coming of a new apprehension of God comes a new relationship with him. We no longer bow before a veiled Holy of Holies, no longer worship a doubt, no longer kneel before an altar bearing an inscription to God The Unknown. We can walk in fellowship with the divine-man, can reach the hand that in man God has reached out to us, can listen to the voice that speaks to us, can look upon the form that is human. We can turn to these Gospels, call up the picture of the suffering Son of man, who was Son of God because Son of man, and Son of man because Son of God, and talk with him.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

The Outlook Vacation Fund

He did not look like a fairy, and it is doubtful if the working-girls of New York who have grown up in its prosaic streets, who have faced the hard, every-day questions of rent, bread and butter, shoes, clothes, and no work to pay for them, would accept the theory of a fairy's gift. But friendship every working-girl understands. Friendship is an art the working-girl learns very early in life, and the gift of one thousand dollars from a man who refuses to give his name even to The Outlook will move her heart to thanksgiving. If she is well and strong, her gratitude is for the one who needs it. If she is ill, if she faces the possibility of months of idleness through illness, there is the consciousness that some one who has money has provided the opportunity for her to fight death with all that science can do on her side. If she suddenly falls, if she sees the possibility of idleness because she must care for a loved one ill, there comes to her a new hope, a new impulse toward life and love, for a friend's generosity has made a trained nurse possible in her home in the hour of dire need. Suffering, anxiety, despair, are almost driven out by such a hand of friendship. This is a noble Christmas gift to the working-girls of New York.

From a Friend	$1,000 00
M. E. A	2 00
Pilgrim Church Sunday-School, Canaan, Conn	11 78
Miss J. L., Providence, R. I	20 00
C. B., Philadelphia, Pa	1 00
Total	$1,034 78

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The Religious Outlook in England

By the Rev. A. M. Fairbairn, D.D.
Principal Mansfield College, Oxford, England

THE man who is in the thick of the mêlée sees least of the fight; the onlooker who has the double advantage of a keen eye and a high position sees most of the game. In other words, the man who lives in the midst of the religious thought and life of England is least able, from the very intensity of his interests and the extent of his concern, to see things in their proper perspective, or judge them in their true proportions. But so far as I am able to detach myself from the field of action, and transport myself to a position where it becomes the field of vision, I would say that the outlook is, on the whole, full of promise, though also crowded with forces whose action and issue no man can watch without an anxiety strangely blended of confidence and fear.

I may begin by noting the remarkable change in the attitude of the working classes.

In the two previous generations secularism was very largely their common creed. They spoke the language of Tom Paine; they attacked sacred history and literature with a fierce and crude naturalism which despised the historical sense, knew no reverence for the religious emotions, and followed a logic whose premises were as narrow as its conclusions were broadly bald and negative. Now the social idea is stronger than the secular. We have the claims of labor rather than the rights of man, and positive theories as to the relation of classes to the distribution of wealth, the limits and the laws of property. This is in its attitude toward religion a more hopeful spirit than the secular. The workingmen of to-day may be no more reconciled to the churches than those of yesterday, they may be even more distinctively alienated in feeling and hostile in speech, but their new notion of society and labor makes direct appeal to ethical principles, and invokes teachings and sanctions which can be described only as religious. They do not assail religion in the narrow way of the old prosaic secularism, but they speak more fiercely concerning the churches as the support of capital, the sanctuary of class distinctions, and the sanction of the order that seems to bar the coming of the millennium. But this attitude to the churches expresses now and then a passion for religious ideals, or what may be so conceived. Then on the side of the churches there has been a corresponding movement. With a perfectly new zeal they have been seeking to serve the cause of social amelioration and to understand the claims of the workers. Christian Socialism is in the air. It has its home alike in the Anglican and the Free Churches. Those University Settlements which have a distinctly religious basis and function are serving it. The men who went to convert the East End of London have been in a great measure converted by it; and, alike by tongue and pen and service, the churches are laboring to make the cause of our helpless classes their own. This is the really hopeful phase of the matter. The desire of the churches to love mercy, to do justly, to walk humbly before God, has never been more manifest, and it is possible that in the lapse of a generation or two they may have achieved something in the way of reclaiming those millions that have, by the sheer stress of the struggle for life, been forced out of those communities that have, while teaching men to do well, lived too much for the well-to-do.

In another class, between the workmen and the middle class proper, the outlook is perhaps more troubled. I mean the large class of small traders. Life is pressing very hard upon them; the difficulty of making both ends meet is greater with them than with the artisans. Income is less assured and too precarious to relieve from grinding daily care, profits are reduced to the narrowest margin, the time demanded by business leaves no space for the cultivation either of the minds or of the conscience. This class has hitherto been, on the whole, religious, but it seems to me as if the pressure that had alienated so many of our workmen was beginning to sour the spirit of the tradesman. He is the man who is hit most heavily by the financial needs of modern legislation, who suffers most from the growth of great distributing businesses, who is forced to feel in the most acute form the uncertainty and the drudgeries that belong to living from hand to mouth. And the churches or chapels the tradesmen frequent are often those placed in districts forsaken of the rich, and they sit amid their all too squalid neighborhoods like forlorn monuments of a lost prosperity. There is indeed nothing in the religious outlook that I like so little as the isolation of classes, for it is so provocative of the social suspicion and mutual distrust which act like the very breath of winter on the fair flowers of faith. It is so promoted by the new geographical conditions of our great cities, the flight of business men from the place where they transact their business, the abandonment of the multitudes that live either by daily labor or by supplying the laborer with daily bread, by those who employ or who find the capital to pay the employed. This, indeed, is one of the forces generated by the industrial revolution against which the churches have need to contend most strenuously, and yet against which the most strenuous contention seems to avail the least. Among the middle classes the power of religious convention and custom seems to be on the increase, while as much cannot be said of the potency of ideals and ideas. The middle-class counterpart of the workman's socialism is class distinction, sectionalism, the apotheosis of the conventions which divide.

The older middle classes were very open to ideas and very sensitive to ideals. They believed intensely in freedom; in the emancipation of the slave; in the excellence of free institutions; in government of the people by the people.

The great leaders of the middle classes were more distinguished by a lofty idealism than were the spokesmen of the lords and gentry. If we compare the generous and ideal humanity of Richard Cobden with the hard and sordid selfishness of the Tory squires who believed in protecting the land at the expense of the people's food, or the broad and ethical philanthropy of John Bright with the exclusive and rigorous Chauvinism of the men who so fiercely opposed him, we may see how the very industrial and economic changes that were pleaded for were advocated on grounds that were moral rather than material.

But to-day the middle classes have waxed fat and grown contented. Ideals move them less; the institutions and conventions which have been so kind to them they prize more and more. They have become too comfortable, and they dearly like the comfort into which they have come. Small blame to them in one sense, for it makes life a pleasant thing to wander through; but for progress there is nothing so fatal as to have attained.

A feature in the religious situation which specially affects our middle classes is the growth of æstheticism in worship. It is part of the general movement in matters of taste that marks the time—a taste too self-conscious to be delicate, too fastidious to be fine, too much a distinction of class to be inbred, or, indeed, more than underbred; but it has had and is having a most unwholesome influence on congregational worship. Men think so much of modes, love so much sensuous elegance, richness of detail, and harmony of effect, that the conduct of worship is becoming a sort of depraved fine art. The attitude to God tends to fall out of consideration, through the emphasis which is laid upon the agreeableness to man. To say this is not to advocate a squalid worship, heartless, mean, vulgar; but rather to say that what we need is an awed worship in which the feeling of what satisfies God is all in all and what is pleasant to man does not in any degree come into consideration. We hear too much of short services and bright services, Pleasant Sunday Afternoons, warm and cheerful

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gatherings; what we need is a keener sense of what God is in worship, and what man ought to be before Him.

So far as concerns thought and criticism, the outlook has never in my experience been so bright. The heart of man is more reconciled to theology, simply because in theology there is more of the heart of God. Criticism is coming to be the exercise of religious minds rather than the hostility of an irreligious rationalism. There could happen no greater calamity to religious thought than that religious scholarship, research, and criticism should be in the hands of men whose aims are simply negative. It is hardly possible to overestimate the gain which religion has made by, as it were, capturing the critics. They are not less thorough, not less distinguished by love of truth, not less learned than the men who went before them, so many of whom used the higher criticism as a weapon of offense against faith. Nay, in all these things we may say that, on the whole, the new men are superior to the old, but their pre-eminence lies partly in deeper reverence and in keener sympathy with the thought they deal with in the past and the spirits they speak to in the present, but especially in the marvelous reconciliation they have accomplished between critical freedom and spiritual truth. The Church of Christ has, therefore, it seems to me, problems enough to tax her strength, hopes enough to inspire her with courage, and reason enough to use her splendid opportunities, which were never greater than they are to-day, for the reconciliation of man with man, and of men with God.

This paper ought not to conclude without a reference to the desire for unity, which may be said to be common to all the churches. Rome seeks to effect on her own terms—those of absorption—union with the Anglicans; many Anglicans have craved such unity with Rome as would be involved in the recognition of their orders. The Evangelical Free Churches are drawing together in various forms of co-operation and confederation, the most notable form being a system of councils, local and general. All this speaks hopefully to those who feel the evil and wastefulness of division. But I confess to having only a qualified appreciation of this desire for unity. Variety is a more divine thing than uniformity; difference, though not division, belongs to the realms both of nature and grace; and it is as easy to make too much of unity as to make too light of difference. The passion for agreement may mean only indifference to the more serious convictions which divide and ought to be allowed to distinguish men and societies. We suffer at this moment from a tendency to deal insincerely with beliefs in order that we may deal kindly with cognate communities, and I am not clear that a kindly unity gained by good-natured obliviousness in points of difference is worth the price paid for it. But what is pure gain is the growth of interdenominational courtesy, and the feeling that the brother from whom we differ is as much a son of God as those of our own immediate fellowship. The Church that feels too ashamed of the Athanasian anathema to use it is not far from the kingdom of heaven. And the only unity compatible with life and truth will have been reached when each Church can say to all the rest: "Ye are Christ's, and Christ is God's."

How Weary is Our Heart

By William Watson

"Of kings and courts; of kingly courtly ways
In which the life of man is bought and sold;
How weary is our heart these many days!

Of ceremonious embassies that hold
Parley with Hell in fine and silken phrase,
How weary is our heart these many days!

Of wavering counselors neither hot nor cold,
Whom from His mouth God speweth, be it told
How weary is our heart these many days!

Yea, for the raveled night is round the lands,
And sick are we of all the imperial story.
The tramp of Power, and its long trail of pain;
The mighty brows in meanest arts grown hoary;
The mighty hands,
That in the dear, affronted name of Peace
Bind down a people to be racked and slain;
The emulous armies waxing without cease,
All-puissant all in vain;
The pacts and leagues to murder by delays,
And the dumb throngs that on the deaf thrones gaze;
The common, loveless lust of territory;
The lips that only babble of their mart,
While to the night the shrieking hamlets blaze;
The bought allegiance, and the purchased praise,
False honor, and shameful glory;—
Of all the evil whereof this is part,
How weary is our heart,
How weary is our heart these many days!"

[Says the London "Academy:" "Coleridge published verse in the 'Morning Chronicle,' and more often in the 'Morning Post.' Ever since then occasional poems have appeared in the daily press, such as Lord Tennyson's 'Riflemen, Form!' in the 'Times,' and Mr. Coventry Patmore's 'Toys' in the 'Pall Mall Gazette.' While the 'Morning Post' seems to be the least inclined to follow the example it originally set, the 'Daily Chronicle' opens hospitable doors to poets, especially to poets who are also politicians in a sense. To Mr. William Watson it has this week been indebted for stanzas which we find a real pleasure in repeating."]

Our Boys

By William Ward Russ

There has been so much said and written about "Our Girls" of late that it is an open question if "Our Boys" are not being neglected. This is distinctively a girls' age. Girls are admitted to our schools and colleges on equal footing with boys. They take degrees in law and medicine—in short, enter every profession, and are found in many of the trades. They are good scholars—often better scholars than boys, who are not so quick to learn. The girl of to-day enters heartily into physical recreations, enjoys out-of-door sports, and when she is through school she does not hesitate about taking up some business or life-work. She is not at all a dependent creature, but is capable of taking care of herself. It is all right for her to push ahead, get an education, and find employment in some useful field of labor. She is bound to be something and somebody. She is not satisfied to sit around listlessly and do nothing. She is ambitious, and the chances are that when she gets at anything, she goes at it with her whole soul, and she succeeds. But how about her brother?

Credence can hardly be given to the statement that girls are smarter than they used to be, only as they have taken the means for better development, both physically and mentally. Neither is it to be believed that our boys are degenerating. Our boys are just as bright and capable as boys ever have been, and if they are not pushing to the front as rapidly as they might, it is because they fail to realize their opportunities, or do not grasp the changed condition of things where, as their competitors, they find their sisters in almost every field of labor.

There are opportunities to-day, and chances for success, as there always have been in the past, and always will be in the future. Men are wanted in trade, in commerce, in business, in the professions. This great world of ours must be kept moving. Our boys are our coming men. They will gradually occupy the places left vacant by their fathers. Among them are our future statesmen, our merchants, our professional men, our mechanics. How is it—are our boys getting an education? Are they fitting themselves for the places they are to occupy?

It is taken for granted that the boy who expects to succeed has his eyes open, and is doing a little thinking for himself. Possibly he has already formed plans for the future; and it is well if he has. He certainly labors under a delusion if he thinks success depends upon some mere matter of chance. The boy who takes no thought regard-

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ing his own future, but waits for an opportunity to make a fortune, when he comes to be a man is likely to still continue waiting for the lucky chance which somehow never comes. He fails to realize that capacity and fitness are the requirements for success. The opportunities are always present, but he has not learned how to make use of them. He has not fitted himself to do something; and the boy who has steps in in front of him, and he is left to bemoan his ill luck.

An education may be said to be the first and most important step in a boy's life. It is absolutely essential that he should know something, and experience has shown that the best way of obtaining that something is in the school-room, and to dig it out of books. It is a slow process, but no better way has yet been found.

There are boys who do not like to go to school. Many of them are bright boys, and are far from being lazy or indolent. They are ambitious and wish to get ahead and to succeed. It is slow and tiresome work to plod along, year after year, studying algebra and geometry, and they see no use whatever in learning French and Latin. They want to be on the highway to making money. They are impatient to be in some kind of business. It may be their sisters came out ahead of them on examination-day, and they are tempted to give up school. Some of their former classmates are out of school, and are doing finely, apparently.

Tom and Dick both have positions. They left school two years before. Tom is a messenger-boy, and earns four dollars a week. Dick has a position in a store, and has been promised five dollars a week next year. Five dollars a week is a good deal of money to a boy who only now and then gets a dime or a quarter. Besides, a boy feels a certain independence in earning his own way, and having money to spend that he can look upon as his own. Tom and Dick have not, as yet, felt the need of an education. It is not likely that they will at their age.

Boys that are bright and wide awake realize that they have their own way to make in the world. They argue that they are old enough to begin to take care of themselves, and the sooner they get into business the quicker they will be on the way to making their fortunes. They are inclined to chafe a little if their parents insist on their remaining at school.

It would be interesting if we could follow Tom and Dick through life and see how well they succeed. Of course Tom does not intend to always be a messenger-boy, neither does Dick expect to remain an errand-boy. They both are on the lookout for something better than what they have. They have no definite end in view, or plans for the future, but expect something will "come their way." In this they are making a mistake, for success does not come without working for it. They are not fitting themselves for any better employment. They are drifting along, as already too many are doing, hoping all the time that by chance good fortune may favor them. It is very easy for them to become careless and indifferent in their work, and wasteful of both their time and their money. The associations they form are not likely to tend toward their own personal advancement.

Boys do not always realize that they have to be developed. From boyhood to manhood is a wide step. Physical, mental, and moral training all enter into the process of development. Experience, study, observation, and continual thought and perseverance become a part of the educating process. All this can never be attained at a bound. It takes time, and the more care and thought wisely bestowed upon the process of development, it stands to reason, the better man the boy will make.

Now, life is not so serious a matter that there should be no enjoyment in it. The healthy boy likes sport and recreation. It is perfectly natural for him to laugh and play. That he should have a certain amount of healthful exercise is as essential to his perfect development as that he should have plenty to eat. So true is this that it was long ago recognized that "All work and no play makes Jack a dull boy." It might have been added, "All play and no work makes Jack an idle fellow."

A boy is not a machine to be built after a particular pattern. In some respects boys are alike, but in many respects they differ from each other. A boy is to grow up and fulfill his particular mission, and, be it in the workshop, on the farm, in the office, or in the congress of a great nation like our own, the point in view is that he is fitted for the work he undertakes, and, whatever he does, that he does it well. If this is accomplished, success has been attained, everything moves in harmony, and he fills his place in society. Faithfulness and honesty are traits of nobility, and no higher distinction can be attained than that which comes from work well done in an honorable calling. A high standard, not a high calling, should be the object of an education. Many a man in a high place has disgraced himself and degraded his calling by not being qualified for the place he held.

It is not to be supposed that boys are inherently bad, or predisposed to evil. They have their own happiness and welfare at stake, and naturally have a certain amount of pride and self-respect. Their future depends largely upon whether they are educated upward or downward. It is quite easy to follow a course once started upon. It may be questioned, however, if a downward course is not, quite often, the result of carelessness and want of thought. Why do our boys not think? Why, too, do our men not think? It is hard to answer these questions. It cannot be said that boys are indifferent as to their own welfare. The responsibility for their education does not generally rest with them, though it does rest with them to make the most of their opportunities. Their experience in the world, necessarily, has been limited. They are guided by those older than they are, and there are times in every boy's life when wise counsel and timely advice may shape his whole future life for success or failure.

The Ultimate Responsibility[1]

By the Rt. Rev. Henry C. Potter, D.D.
Bishop of New York

Whatsoever a man soweth, that shall he also reap.—Galatians vi., 7.
All things come of thee, O Lord, and of thine own have we given thee.—1 Chronicles xxix., 14.

The two truths, or laws, which respectively these words affirm are parts, in fact, of one. We are fond, in these days, of speaking much of the sovereignty of man. It was the fashion of our fathers to speak rather of the sovereignty of God. And they, I apprehend, however little we may care to own it, were nearer right than we. A really great man, a really great nation, is one that has gotten into line with the greatest of all Forces; and to-day, after all its various excursions into the manifold mysteries of natural law, the best learning of the world, unless I have been misinformed, increasingly returns, not to an evolutionary atom but to a creative Mind, without which all the rest remains an unsolved problem, an inscrutable riddle. God is. He originated. He rules. He inspires. "All things come of thee, O Lord," and if our wit or industry or cleverness has somehow greatened it, still, when all is said and done, "*of thine own* have we given thee." Thine was the soil in which we wrought; from Thee came the divine spark which taught us how to sow and till it; and every force of mechanism, every husbanded power, every last ingenuity of the latest and highest civilization, runs back at length to Thee, to find in Thee the soul of things, the brain of the first Thinker, the uncreated Hand of the first Sower.

And yet, the other law or principle is no less true. Indeed, it inevitably grows out of the first. This is a universe of order, not of chance nor of freak. Just because behind it there is the sovereign Source of all laws, therefore no mere human caprice can suspend those laws. Into this universe of fixed laws the Author of it has introduced a being with the mysterious and inestimable gift of moral freedom. To him has been vouchsafed not only will, but freedom of the will. He may work, or he may dream. He may sow wheat or tares. But "whatsoever a man soweth, that"—not something else—"shall he also reap.' Wheat, and not pomegranates; corn, and not cabbages;

[1] A sermon preached in the DeLancey Memorial Church of St. Peter, Geneva, N. Y., on Thanksgiving Day, November 26, 1896.

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the harvest whose seed he has sown, not the harvest which he has merely wished for, or coveted, or imagined.

Dear brethren, there are a great many people besides the farmers who are realizing that fact to-day. There is many a man whose calling it is to till the soil, who is looking over his fields during the leisure of this national holiday and doing some honest thinking. Here is a pasture which would have borne quite a different crop if a little more energy could have given it a little more irrigation. Over yonder is that stretch of upland which would have yielded a much more generous return if there had been a little deeper plowing, and a good deal more hoeing and weeding. "The stock looks healthy," do you say? Yes; but it would look better if we had mixed a little more care and some very simple science with the housing and the feeding of it. "The boys have done pretty well. But this is election year, you know, and they felt like taking a good many days off." Precisely. Doubtless the "days off" were days *on* somewhere. There has been plenty of room for hard—and, let me add, honest—work in that great campaign of education which I think will always be one of the things to be remembered in the recent history of our country. But still the fact remains: if you do not put work, and seed, and the *right* seed, into the furrow, no worthy harvest will ever come out of the furrow! Men and brethren, it is that fact, that law, of which I wish to speak to you this morning. I account it, believe me, a great privilege to worship in this holy and beautiful house, enriched and ennobled by its associations with your first Bishop, and with the dear and honored pastor and priest who has bidden me here to-day as his guest, and who permits me to stand in his pulpit; and it is the note which belongs not only to this day, but no less to this memorial church, and to the Diocese of which it is a part, that, if I can, I would fain strike this morning. There are great memories that throng upon me as I stand in this place; memories of De Lancey, my father's friend, and of rare and gifted Arthur Cleveland Coxe, who was—may I always gratefully remember it!—my own; memories of the long and gracious ministry of him who is the shepherd of this flock, and of others, living and dead, who must always make this community especially dear to me. "For my brethren and companions' sake I will wish thee prosperity; peace be within thy walls, and plenteousness within thy palaces!"

But still the question remains: What is the law of prosperity, personal, communal, ecclesiastical, political? It is sometimes, I know, considered a misfortune that such a question is asked in connection with such a day as this, and that the attempt to answer it is made the occasion for saying some things that, ordinarily, are foreign to the pulpit. "This is Thanksgiving Day," somebody objects, "which is designed, according to the title of the service set forth in the Prayer-Book, for "thanksgiving to Almighty God for the fruits of the earth and all the other blessings of his merciful Providence." Even the day of its observance is fixed, primarily, not by the State, but by the Church, and that appointment is only waived as a matter of convenience when the civil authority has designated some other day. "Let us hear, O preacher, about the bountiful harvests and how thankful we ought to be that we are not in danger of starving, like the people of India; but spare us, we pray you this morning, a political sermon." This is the sort of cry that one often hears on Thanksgiving Day, and with which, I confess, I can in some measure sympathize.

And yet it misses equally the highest meaning, whether of this day or of human life; for, surely, the end of that is not that you and I should be well fed, and well housed, and well clad. We can imagine a community or a nation in which, year after year, the harvests recur with ever-greatening amplitude. We can imagine a people whose commerce and manufactures draw to them the wealth of all the world. We can imagine a society in which there is no hunger nor nakedness, no scarceness nor penury. Such peoples have lived—lived to be the shame of their generation and to be the enduring horror of history. For, side by side, as in imperial Rome, glutted with the wealth of her conquests, and drunk and dizzy with the infamy of her vices, there has risen with such material prosperity the loathsome spectacle of manhood without virtue, of womanhood without shame, of a people glorying in its degradation, and rotten to the very core. Harvests, plenty, wealth, what are they but the possible instruments of an unutterable degradation, save as they are held as a stewardship for highest ends, and used as agencies for man's service and God's honor?

And so the questions which belong appropriately to this day are not merely, How much wheat have we harvested and housed, or exported? What is the corn crop, or the hay crop, or the gold balance in the United States Treasury? but, What for the year that ends to-day is the fruitage in the nation of ripened character, of ennobled purpose, of unselfish service? Said a foreigner traveling through a rugged and sterile region in New England to the stage-driver who sat on the box beside him, glancing with a fine contempt over the sour and stony soil that stretched around him, "What, in Heaven's name, do you raise in this God-forsaken country?" "Sir," was the instant and electric answer, "we raise men!" It is such a harvest, my brothers, that a nation most of all needs to be concerned about. What can we say to-day of ours?

Verily, I think you will agree with me that it is not without tokens of real and inspiring promise. A statesman of high rank whom I met not long ago in his own land, speaking of our American situation six months ago and its possible perils, said: "I have great faith in the tardy common sense of your countrymen." I do not think that it was undeserved. The most hopeful quality in our American popular intelligence, often temporarily beguiled as it is by a showy oratory or a cheap and superficial political economy, is its often slowly awakening capacity to detect a political or economic sophistry, and to penetrate to the core of a specious but essentially false social philosophy. The hope of a republic must forever be, first, in the conscience, and then in the intelligence of its citizens; and so long as these have not been drugged to sleep by indifference or self-interest, the nation certainly need not despair.

But while this is true, it is no less true that there are not wanting among us signs which, if they do not forbid us wholly to rejoice, do admonish us to rejoice with trembling. As in the life of men, so of nations, there may be said to be the successive periods of hilarity, sobriety, and gravity. No one who has gone at all among older European peoples can fail to understand what I mean. It is not that they do not amuse themselves—often how solemnly!—it is not that they do not, now and then, forget their cares and burdens; it is that through all the mirth and play there is an undertone of seriousness, of anxious forecast, of often grave perplexity, which thus far in us as a people has been largely if not wholly wanting. It is the one thing concerning which foreigners always remark, that we treat disaster so lightly, that we rise so quickly to new endeavors out of some crushing defeat, that we are full, in one word, of such a perennial and inextinguishable hope. It is the characteristic of young nations as of young people; but it may not hope to survive youth in a nation any more than in a man. And to-day, owing especially to the closer intercourse of all the world with every part of it, our national and social conditions have approached more nearly to those of older nations in a single century than in other ages would have come to pass in five times a single century. Daily, the struggle for life becomes harder; daily, the possible area for our possible expansion becomes narrower; daily, new conditions of human activity, when once we have blundered, become fewer. We are finding that far more is exacted of us than our fathers found; our children will find far more exacted of them than is now exacted of us. Daily, life grows more fevered, more tense, more complex, harder.

Now, then, at such a point, what is that which we most of all want? If to-morrow we had a market for all that we could raise in our fields or make in our factories, that would really settle nothing so far as our national prosperity is concerned. A rich and silly and conceited nation is no more secure from disaster than a rich and silly and conceited youth. Precisely the same blunders and vices

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that ruin the one will ruin the other. And with the nation as with the man, just one thing is needed, and that is the triumph and the enthronement in it of the forces—reason, conscience, a chastened and renovated will—that are alone fit to rule.

And that brings me to one feature in our national situation which may well awaken serious thought. Marvelous as has been accounted the wisdom of our American Constitution as promising at once the largest freedom and the most sufficient check upon those who are set to govern, it cannot be denied that there are conditions in our national life to-day which the fathers never foresaw, or, if they did, never regarded as even remotely probable. Their social order, republican though it was in form, rose out of conditions in which there was what Mr. Froude has defined as a "governing class," by which he meant, not necessarily a fixed order of society, but men of probity, experience, having a substantial stake in the well-being of the community, culture, and more or less training in public affairs. Such men were largely represented in our Colonial assemblages, and in our earlier legislatures, National and State. Says Tocqueville, speaking of the United States Senate forty-four years after the adoption of the Constitution: "A few yards away opens the hall of the Senate, the narrow area of which contains a large proportion of all the famous men of America. One hardly perceives one who is not some recent celebrity—eloquent advocates, distinguished generals, able judges, or well-known statesmen. Every word which is uttered in that assembly would do honor to the greatest of parliamentary debates in Europe." But it can hardly be denied, I think, that a very different situation exists to-day. The men who make our laws, determine our local or general policies, and, above all, translate us, by their speech and attitude concerning great international questions, to the world outside of us, are too often persons who are chosen on no basis of moral or intellectual merit, or of honorable achievement, but simply by party leaders as serviceable tools for partisan ends. This may seem a harsh statement, but its substantial accuracy is very easily tested. If one were to rise in one of those conventions which nominate the men who are to serve their country, whether in greater or humbler place, as holders of office, and urge that a candidate was a person of unbending integrity, of incorruptible honor, of a fearless loyalty to the truth, of distinct mental force and capacity, and of proved ability and wisdom in public affairs, will anybody pretend to say that the answer would not be, "This is all very well. But what is his record in the party? How far will he stand by 'the organization'? How surely may he be counted on to take care of his friends? What will he do for the interest of his town, or county, or district?"—this last often pre-eminently.

Well, what has come of it? Ours is a democratic form of government. In a democratic form of government the power ultimately rests in the people. And whatever it is that has come in this land from those conditions to which I have referred, the one word that I want to leave with you is this: that no one is responsible for it but you and I. The condition of our American legislative bodies, great and small, to-day is one that may well fill any true lover of his country with grave apprehension. For what, in one word, is that condition? I maintain, and I challenge contradiction of that statement, that it is one in which independent action has largely perished. Largely, but not wholly, thank God! The other day on the floor of Congress a member who had convictions gave expression to them, and announced his intention of voting, whatever his party might do, in accordance with them. Said a fellow-member, as he sat down: "You are right, and I agree with you. If I too had the courage of my convictions, I should do as you will do. But I have not, and I shall not."

"A poor creature," we say; "a coward, without principle, or, at least, with principles too weak to make him do his duty." Yes; but who is responsible for him? Again I say, my brother, you and I, just in so far as in our various relationships, civic, municipal, national, we want men in our legislative halls who will take care of our interests, rather than of the interests of one and all alike. Some one has described the modern legislator, whether in greater or lesser place, as a trader in jobs who barters his vote for your job—your vote for his. If the description has in it a large element of truth, we must remember who they are who share its responsibility. One of our prophets of the hour told us not long ago that in the realm of national affairs we were a people without leaders; that there was not in our legislative bodies to-day, great or small, a single voice of commanding quality or controlling weight. Whether he was right or no, it is not for me to say. But if he was, let us make no mistake as to where the blame for such a condition of things ultimately rests. A people that is without leaders is without them because it does not want them—because, in the characteristic coarseness of our modern phrase, "it has no use for them." If, however, it has no leader, fearless, upright, single-eyed and stainless, it has usually what it wants—it has a "boss."

But though this has been, too often, our civic and our national degradation, there are signs, thank God! of a better day. Never has our land presented a nobler spectacle than in that recent uprising which dismissed partisan fealty to the winds, and strove only for the honor of the Republic. This, and the fact that among Anglo-Saxon peoples this year has witnessed the triumph of the principle, if no more, of international arbitration for the settlement of international differences, and thus, at last, has declared against the appeal to brute force, barbarous, cruel, and desolating as it must forever be, no matter how sacred the cause that invoked it—this, I say, and our own more recent political history, reveal a spirit for which we may well be thankful.

May such a spirit grow stronger and braver among us! There are wrongs to be righted which, because they have sometimes been exaggerated by rash and reckless men, cannot, nevertheless, wisely be ignored. There is among us, *e.g.*, the growth of a corporate wealth, often unscrupulous and irresponsible, which threatens the permanence of our institutions quite as really as any anarchistic cry breaking from the lips of a mob. There have been class discriminations in our financial policies as false in principle as they were vicious in operation. Above all, there is a noisy and aggressive self-confidence which may well make us tremble. It is not such things that make a people great, however much they may make some of them rich and others conspicuous. Ours is a heritage of great ideals. It is these that we must sow in the hearts of the people if we would reap them in the permanence and prosperity of the State and of the Nation.

Let us not be slow to do it. Surely to-day we may well mix with the strains of our gratitude the notes of a higher resolve. How rich and how unstinted is the measure of our blessings! Heirs of a great past, children of sires who laid in this dear land such broad and deep foundations, let us strive to build worthily of so rare and fair a heritage. "*Non nobis Domine*"—not unto us, O Lord, but unto Thy name be praise and thanks to-day; and then, with thanks, unselfish and unstinted service for our homes, our country, and our God!

To-morrow

Light is our sorrow, for it ends to-morrow,
  Light is our death which cannot hold us fast;
So brief a sorrow can be scarcely sorrow,
  Or death be death so quickly past.

One night, no more, of pain that turns to pleasure,
  One night, no more, of weeping, weeping sore;
And then the heaped-up measure beyond measure,
  In quietness forevermore.

Our sails are set to cross the tossing river,
  Our face is set to reach Jerusalem;
We toil awhile, but then we rest forever,
  Sing with all saints and rest above with them.

—*Christina Rossetti.*

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A Legend of Solomon

Or, The Samir and Asmedai, King of the Demons

From the Talmud, Treatise "Gittin"

By Clifton Harby Levy

The edict had come forth from God that the Holy Temple which was to be sanctified by His presence should be touched neither by iron nor any tool made of iron. The wisest of kings, to whom the sacred task of building the sanctuary had been bequeathed, was utterly perplexed by this command, and knew not how to proceed in the accomplishment of this holy purpose. "How is it possible to hew the immense masses of marble or split the hard logs of wood without the aid of iron?" In his helpless perplexity he summoned his ministers about him, unfolded the cause of his trouble before them, and asked their counsel and advice. One of the wisest replied:

"Great and Mighty King! Among those things created by the Divine Word is one which would serve your purpose excellently, for it can take the place of iron, than which it is even more powerful. It was after the first day of creation, during that hour in which night contends with day for the mastery, that the Creator called into being a small worm, the Samir, which is possessed of the remarkable power of crushing the hardest stone by its touch. Where that little worm is, no mortal soul has been able to ascertain."

Complete control of all the Spirits had been given to Solomon, so nothing on earth could remain hidden from him. Forthwith he pronounced the wondrous word summoning two Sedim (demons), and commanded them to reveal to him the place in which the Samir was concealed. Tremblingly they replied that this secret was known to their Great King, Asmedai, alone. When asked where that great Prince lived, they answered: "He lives very, very far hence, on the topmost peak of a lofty mountain. He has hollowed out a deep well in that mountain, and has filled it with water. Upon its mouth he has placed a huge cover which is sealed to the ground. Every day he ascends to the heavens, and when he returns to earth he examines the seal carefully to see if any one has tampered with it. Then he uncovers the well, drinks, and, covering it again, reseals the cover."

Thereupon Solomon dismissed the demons, and summoned his brave general, Benaiah, before him. The King gave him a chain upon which the ineffable name of God was graven, together with a seal bearing the same Holy Name, a large quantity of wool, and a thousand bottles of wine. Then said he: "Go and bring me the Samir or Asmedai!"

The courageous warrior lost no time in starting upon his journey. He traveled for many, many days, and at last reached the mountain and the well. The appalling desolation, loneliness, and silence of that spot would have overcome any other man. But the hero was not in the least discouraged, and prepared to accomplish his difficult task. Below the mouth of this well (dug by hellish art), and just to the right of it, he hollowed out a broad ditch into which he drew off the water that was in the well, stopping the hole in the side of the well with huge pieces of wool. Then he dug another trench, a little higher up, through which he poured all of his wine into the well. As soon as he had finished his task, he concealed himself and impatiently awaited the coming of the King of the Demons.

At the approach of night Asmedai descended from heaven, examined the seal, and, finding it untouched, removed the cover and lowered himself into the well. As soon as he noticed the wine, inhaling its balsamic perfume, he became suspicious, resolving not to taste it, and to be on his guard. But then he was seized with burning thirst, and impatiently he swallowed a great draught of the wine. After the first he drank again and again, swallowing it with all of a drunkard's eagerness. Then he became confused, his head reeled, he staggered and fell, sinking into profound slumber. Benaiah, who had watched every movement, hastily threw himself upon the sleeping demon, placed the holy chain upon his neck, and, closing it with the sacred seal, waited. At last the Prince of the Demons awoke. He felt the chain around him, and uttered so frightful a shriek that the mountain shook and trembled to its base. He writhed in his despair, foaming at the mouth and shooting flames from his eyes; he twisted, turned, and tossed. "Listen," said Benaiah. "Thou hast the Holy Name of God upon thee—all of thy efforts are vain." Asmedai lay still for a moment, and then declared himself ready to execute the will of his new master. Benaiah commanded him to follow, which he did; but wheresoever the King of the Demons passed he left tokens of his fearful power. Here, as his side brushed against a tree, it was blasted to the ground; there he touched a house and it fell into ruins. Later they met a festive marriage train, and the King of the Demons wept as he looked at it. "Why do you weep?" said Benaiah. "O fatal feast!" answered Asmedai; "within three days the bridegroom will die." They went further and came to a farmer who was just saying to a shoemaker, "Be careful; I want those shoes to last me seven years." Asmedai laughed aloud. "Why do you laugh?" asked Benaiah. "Why do I laugh?" replied he. "That unfortunate man will not live six days, and he wants a pair of shoes that will last him seven years!"

Now they came before the Great King. Asmedai trembled with anger, but was silent. He threw a small stick that was between his feet towards Solomon's footstool. "What are you doing?" said the King. "You," fiercely answered Asmedai, "you will occupy no more space than that stick when you are dead, but yet, not satisfied with ruling the whole earth, you must needs also rule over the demons." "Do not be angry, Asmedai," said Solomon; "I require but one thing of you. I must build the Holy Temple, and I need the Samir; tell me where the Samir is hidden."

"The Samir was intrusted to the King of the Sea, and he in turn intrusted it to the Woodcock, and bound it by the most terrible oath to keep it forever and never give it up. The Woodcock has taken it up to a lofty, bare, and lonely mountain where it builds its nest. It feeds upon seeds which it has placed in the crevices of the rocks, and never goes away unless it carries that treasure, the Samir, with it, pressed under its wing."

Once more Solomon called for the trusty Benaiah, and sent him to find the Woodcock. The hero started upon his journey immediately. He crossed rivers and climbed mountains, and upon the summit of a high mountain he found the Woodcock's nest at last. Intoxicated with joy, he ran up to it, and threw a large, hard glass globe over the young woodcocks. Then he concealed himself and waited. Before long the Woodcock returned, flew to its nest, and stood by the glass globe. It saw the little woodcocks within, it pushed at the globe, went all around it, struck it with its powerful wings, and pushed it hither and thither. Meanwhile the young birds chirped and cried, and the Woodcock ran round and round, pecking on every side, but all in vain. At last it had recourse to the priceless treasure, intrusted to its care, to break the glass. It drew the Samir from under its wing, and brought it close—but at that moment Benaiah uttered so terrifying a cry that the Samir fell to the ground, when Benaiah joyfully snatched it up and fled. The poor Woodcock, despairing over its broken oath, could only die. Thus it was made possible to complete the building of the Holy Temple; but the King of the Demons still lay chained at Solomon's feet. Intoxicated with power, he reveled in every pleasure. Never satisfied with riches, he piled up treasure upon treasure. Dissatisfied with his own greatness, he erected palace after palace and city after city. Ever seeking new enjoyments, he gathered male and female singers and dancers, and still was he dissatisfied. [See Eccl., chap. ii.]

One day his royal prisoner said to him: "Great King, by the aid of the demons and my power thou art become the greatest of all mortals. But my might, thus shackled, accomplishes but a little of what I might perform if I were free. Loose my bonds, intrust thy holy ring to me for only a moment, and I shall make thee more than mortal."

The King, fired with wild ambition, ordered that the

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chains be removed, and gave him the sacred ring. The Demon, hardly free, made himself a giant whose feet were upon the earth while his head reached to the clouds. Seizing the ring, he threw it into the sea, and, picking up Solomon, he threw him a thousand miles away. Then he assumed the face and appearance of Solomon, and, placing himself among his ministers, pretended to be the king. Thus he commanded and ruled over Israel as king.

Meanwhile poor Solomon wandered alone and unknown in distant lands, bearing none of the insignia of royal greatness. None noticed his coming in, none stood up when he spoke, none obeyed his commands. In vain did he seek to make himself known, vainly did he declare himself to be the great King of Israel. Scorn and insult followed his protestations; they called him "King of the Beggars," and ran after him with jeers.

The torment of recollections was added to the distresses endured by the unfortunate king. The fame of his great name, the power of his commands, the extent of his realm, the lofty state of his palace, the riches of his treasury, the luxury of his mode of life—thought of all these ran riot in his brain and almost maddened him with sorrow and anger. He looked about him and found himself deserted and alone. In thought he hastened to the seat of his domain, and ran into every glittering chamber, into each room bright with gold and sweet with perfume. Realizing the contrast with his present condition, he felt the whirl of madness strike his spirit and chill his heart.

But, then, he thought, perhaps the contempt and ill treatment which he had borne were due to the fact that he was so far away from his kingdom that little was known of him and his great power. He flattered himself with the hope that as soon as he showed himself in his royal city he would be greeted as king, and once more enjoy the honors which had been his.

Led, or misled, by this sweet anticipation, he again took courage, regained his former pride, and once more began the old dreams of greatness and good fortune. Then he started on his homeward journey. At this time he suffered the severest privations and suffering—for he felt the pangs of unappeased hunger. His delusions were shattered and his fears again aroused. Fixing his mind firmly upon his beloved Jerusalem, he gained new strength and joyously continued his travel. Now he is near the holy walls, soon he will tread the sacred streets, already he sees the pinnacles of the chosen city. His heart expands, it throbs with joy, and his imperious gaze sweeps slowly around as if to issue a command and enforce due reverence. His steps become slower and more majestic, although inwardly burning to hasten. At last he entered the royal city, and met a hurrying crowd, coming and going in every direction. Solomon stood stock still in front of the rushing multitude, waiting for the sudden shout of greeting and homage to break forth.

But the crowd pursued its way, and none took notice of him. Partially undeceived, with trembling heart he hastened toward the palace, certain that there at least he would find the desired end of his sorrows. He knocked imperiously at the door, and answered the inquiry of the porter, who asked him who he was, with regal dignity, "I am—the King." The porter gave him one insulting look, and, laughing heartily, slammed the door in his face. Solomon could not bear this outrage. He began to cry, threaten, and rage, so that soon a mob of inquisitive persons had gathered round him laughing and jeering. The royal cupbearer happening to come out, Solomon rushed up to him. "And you," cried he, "you, my faithful servant, will recognize your King. Recall our many feasts, our cheerful entertainments, our sweet confidences!" "That Satan may have told you these things I can well believe, but that you are the King no one will believe." Saying these words, he threw a cloak over the King's rags and tatters, and then drove him forth.

With despair at his heart, with bowed head, in deep reflection, he retraced his steps through the streets of Jerusalem. Of all the numerous citizens he was recognized by but one rich man and one poor man. The rich man invited him to dinner, and said to him: "Unhappy man, in what condition I find you after such greatness!" Solomon, angry at this disagreeable consolation, rushed away from the table. The poor man said to him: "Bear contentedly what God's will sends you, and do not lose hope. God can give you again all that he has taken from you." But these friendly words could hardly do much towards modifying the bitterness of his lot. To be an object of scorn where before all had bowed to his will was far greater pain than he could bear. Solomon determined to leave the ungrateful city. Driven by want, curiosity, by unknown hopes, he betook himself to the royal capital of Ammon, and went straightway to the royal palace. To gain admittance he applied to the servants, offering himself for the most menial and arduous labor. The king's cook just happened to need some one, so he engaged Solomon, and made him carry wood, draw water, and perform all such work. But the cook soon noticed that this man possessed higher abilities than befitted such occupations. He was astonished when he listened to the king's learned discourses about animals, plants, and nature at large. The cook thus began to love and esteem him, and soon gave him a part of his work to do, keeping him busy in the kitchen. One day Solomon obtained the special privilege of preparing all of the dishes for the king's dinner. The food so tickled the monarch's palate that he called for the one who had prepared the dishes, and appointed Solomon chief of the kitchen.

The King of Ammon had a daughter by the name of Naomi, of rare and wondrous beauty. Wooed by royal princes, she always declined their offers, for she was consumed by a secret love for Solomon. Her mother, who knew of this attachment, determined she should marry him. But the king was very angry, and threatened them both with death. All that the tears of her mother could bring about was the commutation of the death sentence into banishment to the wilderness. In this solitude the generous tenderness of his bride increased the sorrow eating at Solomon's heart, for he could only requite it with tears. Then an ill-defined thought, at last becoming clearer, stole into his mind: there was still one trust, one hope left—prayer. He cast himself upon the ground, the tears gushed from his eyes, and he prayed and humbled himself before the Lord of Thrones and all human greatness. Groveling in the dust, he prayed and wept again and again.

Then he started on the road to a city which lay near the sea. A fisherman approached him and begged him to buy a fish. He bought it, opened it—when, lo and behold! to his great astonishment and greater joy, there he found the sacred ring which Asmedai had thrown into the sea. He shouted for joy, and already felt like a different man. He assumed his pristine majesty of mien, and felt as if he were ensouled anew by the Divine Spirit.

He hurried to Jerusalem, with his faithful consort, made himself known to the great Synhedrin, and related all of his adventures in detail.

The Synhedrin asked Benaiah how the present king treated him, and learned that the king had driven away his faithful counselors and taken away his commission. He asked the men of the Royal Court if the king really looked like Solomon, and if they had ever happened to see his feet.[1] They replied that the king was always careful to cover his feet, and wrapped them in a white robe.

The Synhedrin then advised Solomon to go suddenly into the royal chamber. He went in there, and made the holy ring shine into Asmedai's eyes. Asmedai uttered a fearful cry and vanished.

Thereafter Solomon was tortured by such fears that, as is stated in the Song of Songs,[2] his bed was guarded every night by sixty armed soldiers.

If I ever feel like envying any one, it is not the world-famous author, but some serene, devout soul who has made the life of Christ his own and whose will is the divine will.—*J. G. Whittier.*

[1] Referring to the current belief that the feet of demons have claws like birds.
[2] Song of Songs iii., 7.

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The Religious World

Fifty Years of Beginnings

It is not often that parish celebrations are so deeply interesting to the people of an entire country as was the one held in the Church of the Holy Communion, on Fifth Avenue and Twentieth Street, last Sunday. It is fifty years since William Augustus Muhlenberg came from College Point, where he had devoted many years of his life to the cause of Christian education, to become the pastor of a little church—then in the open fields—in the upper part of New York. He was fifty years old when he began his new work, and for thirty years after he was the strongest and most successful personality in the organization of humanitarian work in the city. He came to his labor in New York with a lofty ideal of human brotherhood, which soon found embodiment in the work of the church, and in the founding of such institutions as St. Luke's Hospital and St. Johnland, both of which had their beginnings in this little parish. The modern institutional church had here its first trial, and a successful one. It was the first free church, the first to be opened for daily services for the people, the first where the sick and the poor were cared for. The first effective organizations for charity had their home here. Here were founded a hospital, a dispensary, and the first sisterhood among English-speaking people. The first Fresh-Air work in the city of New York had its birth here; the first Employment Society for poor women, the first Men's Club, the first weekly Communion, the first Boys' Choir, the first Industrial Community, all had their beginnings here; and in its Sunday-school rooms was shown the first Christmas-tree which ever delighted the eyes of American children. From its Babies' Shelter to its Homes for the Old and Sick, the church sought to reach and help all sorts and conditions of men. But it was the beginning, in this Church of the Holy Communion, of the movement for Christian Unity which endears it to Christians everywhere. In the buildings is a "Jerusalem Chamber," where Dr. Muhlenberg wrought out the memorial to the Bishops which led to that enlargement of the ideal of the American Episcopate which found expression later in the Quadrilateral of 1886. It is the Church's main duty, said Dr. Muhlenberg, to deliver God's message to all. "She must be flexible, and ready to adapt herself to varying conditions." She must be catholic in ministry and in worship as in faith. She is essentially and supremely a missionary organization, and whatever of human enactment hinders or obstructs this mission should be null and void. With these principles well in mind, Dr. Muhlenberg pleaded with the Bishops to allow freedom in prayer, to loosen rubrical restraints, to remember their broad commission from the great head of the Church, to make useful to the whole body of American Christians the blessings which the Protestant Episcopal Church had inherited from the past, to place the feet of the clergy in so broad a path that nothing of a sectarian spirit could find place there. He foresaw the growth of the sectarian spirit in American Christianity, he fought against it; his faith in the ultimate reunion of a dismembered Christendom never faltered; he lived in it, and to show his faith he partook of the Lord's Supper with his Christian brothers at the meeting of the Evangelical Alliance, and preached on Good Friday evening in a general gathering of Christians in Dr. Adams's church. He died with the vision of a united Church in the United States before him, and thirty years after the day of the memorial the seed which he had sown yielded fruit. In the Jerusalem Chamber a company of men met, the movement for liturgical enrichment which has given much of the liturgical freedom asked for was begun, the memorial movement was reinaugurated, and the vision of the rector of the Holy Communion was realized by an effective effort toward the "emancipation of the episcopate and the unsectarizing of the Church."

Dr. Watson as a Preacher

Dr. John Watson has preached two Sundays in the Greater New York, once in the Fifth Avenue Presbyterian Church to students, and again in Plymouth Church. His appearance in the pulpit of the metropolis has given many people an opportunity of studying his peculiarities as a preacher, for in reality he is a preacher, and that alone. All his stories and sketches have a distinct ethical and even spiritual aim. What is the secret of his power?—for as a preacher he is quite as attractive as an author. In the first place, he is wonderfully simple and direct; his language is choice and level to the understanding of the people addressed. Then, while he usually writes his sermons carefully, he delivers them without notes. There is a vein of sympathy in all that he says, and an indescribable something which is covered by the phrase "common sense." Take, for instance, the sermon published in "The Mind of the Master" entitled "Devotion to a Person the Dynamic of the Spiritual Life." That sermon was first delivered at the Summer School of Theology at Oxford two years ago. The audience was composed of professors and preachers, men eminent in various departments of church work and theological thought, but Dr. Watson preached to that company as he would have preached to his own congregation, seeming to recognize the common human need and that alone. There was no attempt to make it a "university sermon," no straining after what might seem to be profound thought, and yet his thought was profound. His style is perfectly clear. No one can misunderstand his words. There is an element of the picturesque in his language; his phrases are often word-pictures. In the ordinary sense he is not a theologian, but the subjects which he chooses are the great themes of the spiritual life. He is really one of the great English preachers. He is pastor of what is probably the strongest Presbyterian church in England. It is located on the border of Sefton Park, and is the finest church in the city of Liverpool, occupying about the same relation to that city that Dr. Hall's church would occupy in New York if it faced the finest part of Central Park. At home Dr. Watson is not only an author and a preacher, but largely interested in the public life of his city, especially in educational affairs.

The National City Evangelization Union

For over six years the Methodists have had a National Union of the local societies for city mission and church extension work, of which there are now many in active operation. This National organization is a delegated body, and has been promoted and largely maintained by the laymen of the Church. Its aim is twofold—first, to stimulate the churches in the cities to combined effort in planting new churches and sustaining missions, and, second, to arouse, by conventions and publications, the entire denomination to larger ideals and purposes in the application of the old Gospel to the modern city. Recognized by the General Conference and cordially indorsed by its action, the National Union has the freedom of a non-official society. Its sixth annual Convention was held in Chicago on the 4th and 5th of the present month, and brought together representatives from over twenty cities. Previous Conventions have been held in Pittsburg, New York, Cincinnati, Buffalo, and Baltimore, and the next will meet in Boston. The discussions on this occasion were spirited, wide in their range and impression for what they indicated of well-balanced optimism in those who live near the heart of the great cities. It appeared that an aggregate of over two hundred thousand dollars has been raised by the cities for this local work, New York leading with nearly forty thousand dollars. Each city presents its own problems, but the enterprises described embraced a large variety, from the simpler task of establishing Sunday-schools and churches in new neighborhoods to that of reaching the foreigners and maintaining institutional churches and Gospel settlements. There was abundant evidence that a new and steady enthusiasm is stirring the Methodist Church in the cities, and that it accepts fully its mission as not only a rural or suburban but a civic Church. The Chicago Society reported that it has founded fifty churches in the past five years. Boston supports a thriving settlement, Epworth House, and an institutional church, Morgan Chapel, at the North End. Cincinnati has, by organized effort, lifted the debts from all her churches. The New York Society has recently set off in independence, with a gift of property amounting to fully $150,000, three flourishing churches, which it has nurtured to strength through many years. Thriving work is being carried forward in Baltimore, Philadelphia, Brooklyn, and many of the smaller cities. The Convention elected Mr. Horace Hitchcock, of Detroit, its President for the coming year; Mr. Horace Benton, of Cleveland, Corresponding Secretary, and Mr. J. B. Hobbs, of Chicago, Treasurer. Many well-known names from the various cities from the Atlantic to the Pacific appear in the Board of Managers. The Convention is a sign of vigorous life in one of the timeliest organizations within our knowledge.

The Polychrome Bible

That great work, the polychrome Bible, which has been exciting the interest of scholars and readers of the Bible generally, is now approaching a point which makes timely a review of the work already accomplished. Such a notice has been lucidly given in the current number of the "Review of Reviews" by Mr. Clifton Harby Levy. The plan of the Bible was announced six years ago; the originator of the idea was Professor Paul Haupt, of the Johns Hopkins University. Professor Haupt is a German, and is but thirty-eight years old. He was born in Görlitz, and received his education at the Gymnasium there and at the Universities of Leipsic and Berlin. Under Professor Friedrich Delitzsch he became intensely interested in Assyriology, and in the course of but one week had mastered all of the signs then known which go to make up the Assyrian alphabet. In Hebrew his teacher was Professor Franz Delitzsch, and he studied Arabic under the late Professor Fleischer, the most renowned of Arabic scholars. Professor Dillman taught him Ethiopic, and for Rabbinical Hebrew he went to the local rabbis. He first began teaching in the University of Göttingen, occupying himself with Assyrian

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and other Semitic languages, and also with original investigations, which resulted in the publication of transcriptions from clay tablets. In 1883 he became Professor of Semitics in the Johns Hopkins University. Though such a young man, Professor Haupt is already an eminent scholar. The polychrome Bible is due to his sense of the necessity of a new version. Our King James Version is three hundred years old, filled with mistranslations, obsolete words, and incomprehensible Hebraisms; nor has the lately produced Revised Version entirely removed these obstacles. Professor Haupt's idea is to give "a Bible that we can understand" without dictionary and glossary, and also to give a Bible which will include all of the results of the higher criticism. Then came the problem of how to have the work done, and how to have the Bible read. The old-fashioned idea of the Bible—often as colorless as the page upon which it was printed—must be removed. It does make a difference in our conception, for instance, of the history of Israel, whether Leviticus, chapter xix., was composed by Moses, or 500 or 1,000 years later. We know already that the Biblical documents have not been well preserved, nor always well arranged. They are compilations showing by varying style and thought that portions of the same book have been composed by different writers in widely different periods. Since the time and conditions of composition bear so important a relation to these writings, Professor Haupt determined to indicate the various periods and authors by printing the text and the translation upon backgrounds of different colors. Hence the name polychrome. As his coadjutors, Professor Haupt has selected the leading scholars of the world, many of whom had devoted their lives to the study of certain books, which were, of course, assigned to them. For instance, Canon Driver has Leviticus; Professor Karl Budde has Samuel; Professor Stade, Kings; Professor Cheyne, Isaiah; Professor Toy, Ezekiel; Professor Briggs, Ruth; Professor Delitzsch, Jonah; Professor Wellhausen, Psalms, etc. One-half of the Hebrew text has already appeared, and the English translation is well under way. In the work of translation Professor Haupt has a valuable coadjutor in Dr. Horace Howard Furness.

"Congregational Work"

"Congregational Work" is the title of a new paper to be published simultaneously in Philadelphia, Boston, New York, and Chicago under the auspices of the various missionary societies of the Congregational churches of the United States. The editors are Drs. A. H. Clapp, representing the Home Missionary Society; L. H. Cobb, of the Church Building Society; E. E. Strong, of the American Board for Foreign Missions; G. M. Boynton, of the Sunday-School and Publishing Society; F. P. Woodbury, of the American Missionary Association; J. A. Hamilton, of the Education Society. The plan adopted is to assign to each society a certain number of columns or pages, to be edited by the representative of the society. The first number of the paper contains a large amount of exceedingly valuable information. The editors, working on the plan which they have adopted, have done their work exceedingly well. The paper ought to go into every home of the denomination. If we were to make any suggestion concerning the future work, it would be in regard to the way in which the paper is edited. There is hardly unity enough in the pages. If, instead of a number of different editors, each one independent, there could be an editor-in-chief who would take all the material and edit it in a large and liberal way, in our opinion the paper would be more valuable than at present. But lessons of this kind, in the nature of the case, have to be learned by experience. The outlook for the paper is promising, and we predict for it a large influence. It will be invaluable in the preparation of material for missionary concerts.

The Week of Prayer

The annual invitation of the Evangelical Alliance for the week of united and universal prayer at the commencement of the year has been issued. The week will be January 3–10. The subjects suggested for the week are as follows:

Sunday, January 3, Sermons—Text, Lam. iii., 25.
Monday, January 4, Humiliation and Thanksgiving.
Tuesday, January 5, The Church Universal.
Wednesday, January 6, Nations and Their Rulers.
Thursday, January 7, Foreign Missions.
Friday, January 8, Home Missions.
Saturday, January 9, Families and Schools.
Sunday, January 10, Sermons—Text, Matt. xxviii., 18–20.

The Secretary of the Alliance has also issued an interesting and valuable series of notes on the programme. The importance of these notes may be seen by a single illustration. For instance, the subject for Wednesday, January 6, is "Nations and Their Rulers." The notes on that day contain statistics in regard to the number of controversies between nations which have been settled by arbitration, the latest facts concerning intemperance and its effects, and concerning crime. It says: "During 1895, according to the Nashville 'Banner,' 171 persons were killed by mobs. Of these lynchings, 144 occurred in the South and 27 in the North. Of those killed, 112 were negroes. The movement in the South against mob-law is growing." Thus each day has its own appropriate note in which valuable statistics are condensed. The Secretary of the Alliance has done a valuable service in the preparation of this series of helps for the subjects of the week. Many churches, however, now observe a Week of Prayer in Lent. The Alliance might well prepare two series of subjects, one for those churches which observe the first week of the new year, and another for those who find it more convenient to observe it later. The movement in favor of the Lenten observance is certainly large enough to merit recognition, and is surely growing. That time, especially in the large cities, is much more convenient, and helps to a far more general participation on the part of the people.

An English-Speaking and Unsectarian Conference

A movement which is gathering force in Great Britain, and which has already received attention in this country, is one looking toward the gathering of an English-speaking, unsectarian religious conference, and for the setting apart of a special day for commemorating the blessings and responsibilities of the English-speaking race. Mr. Astley-Cooper seems to be the father of the suggestion. It is said that it had the approval of the late Archbishop of Canterbury. It is suggested that such a conference be held on the thirteenth anniversary of the foundation of the See of Canterbury, which occurs next year. Among those who have already given hearty approval of the plan are Dr. John Clifford, now the most eminent Baptist leader of Great Britain; Principal Fairbairn, of Oxford; Dr. R. F. Horton, of London; the Rev. Hugh Price Hughes, the great Wesleyan preacher; and others equally prominent. Whatever will help to impress upon the English-speaking people the consciousness of unity, and develop in them an appreciation of their responsibilities for the leadership of the world in all good and true things, is heartily to be commended. The movement indicates a desire for unity which is one of the most significant and hopeful signs of the time.

Another Step Toward Unity

The significance of the Free Church Councils in England is hardly yet appreciated in the United States. They are an outgrowth of the Free Church Congress which is regularly held each year. An illustration of what this Congress is accomplishing may be seen in the London Free Church Council, in the presidency of which the Rev. Charles H. Kelly, Wesleyan, has just succeeded Dr. Clifford. In this Council there are already united over eight hundred churches of various denominations, such as Wesleyan, Congregationalist, Baptist, and Presbyterian. In these eight hundred churches there are over 100,000 church members and 300,000 Congregational adherents. Those figures speak volumes for the success of the movement toward federation, and Mr. Hugh Price Hughes surely cannot be very far out of the way when he looks toward this Council as likely to be in the future a Nonconformist Parliament for London. In other words, these various denominations are coming so closely together that the body in which they are united is rapidly taking precedence of denominational assemblies. This might not be acknowledged by all, but is evident to those who watch it from the outside. Why should there not be similar action in the United States? Indeed, there are suggestions looking toward it in New York—but why should they be limited to New York? Why should not all churches willing thus to combine in the work of a city or a district frankly and fully recognize that the field in which they labor ought to determine the plan of their action? If this is recognized, it will not be long before there is a return to the ideal of the apostolic time, which was one church for one community.

Secular Priests in the Episcopal Church

About six years ago a Congregation of Secular Priests was established in the American Episcopal Church. The head of the Order is the Rev. William McGarvey. At present it numbers about thirty, and the full title of the organization is "The Congregation of the Companions of the Holy Saviour." The Congregation of Priests is divided into two classes: the "Professed" and the "Unprofessed." The "Professed" are those who have elected to live in community and take life vows of poverty, chastity, and obedience. The Order seems to be largely modeled after that of the Cowley Fathers of Oxford. It is located in the parish of St. Elizabeth's Church, Philadelphia, and two houses have been taken near to that church as the temporary home of the community. The organization is voluntary and not established by its Church. Its members are "technically secular," although bound by the vows of religion to live the religious life. They will wear no distinctive dress, nor be distinguished externally from the rest of the clergy. The work will be largely among the poor. "The rule of the Congregation binds all the members to the exact and unfailing obedience to the rubric of the Prayer-Book." The rules have been submitted to the Bishop of Pennsylvania, and from him have received approval and prophecy of success.

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Books and Authors

Two Books for Preachers[1]

These two volumes have much in common, and they are in striking contrast. Both come from men who live in our own age and speak to our own age; who believe with a strong conviction that the object of all religious institutions is the promotion of Christlikeness in character; whose conception of theology is spiritual and vital, not external and mechanical; who regard the preacher as a prophet and the sermon as a message; who do so because they themselves possess the prophetic instinct and their utterances are messages. They are both of them, therefore, vital, spiritual, practical, modern men. Both books are, therefore, valuable contributions to homiletic literature; both are throughout inspiring and helpful.

But if they have these fundamental qualities in common, they have also qualities that are in striking contrast. Dr. Watson's lectures, from the topics treated, the simplicity of statement, the fluency of style, and the genial, pervasive humor, are easy reading. The same qualities which have lent their charm to his stories and sketches, and to his more serious work in "The Mind of the Master," appear in "The Cure of Souls." Only in one chapter does he deal with the theological problem of the time—chapter five, "The New Dogma"—and there he deals with the problem not as one who has been perplexed by it. "The signs," he says, "are on every hand that we have already entered on an age of mysticism." It is clear that this man approaches religious truth as a mystic; that not only are his convictions founded upon spiritual faith, but that he is not much concerned to analyze his spiritual conclusions and translate them into intellectual forms. Either he has been brought up in a free atmosphere, or he has wholly emerged from the period of doubting which comes from the conflict of a new faith with an old creed, or his physical and spiritual health is such that he brushes away without concern difficulties which perplex others. In this one chapter devoted to the New Dogma, he states the most radical conclusion with the serenest air, as though it were the veriest commonplace of thought. "When the massacre of the Canaanites and certain proceedings of David are flung in the face of Christians, it is no longer necessary to fall back on evasions or special pleading. It can now be frankly admitted that, from our standpoint in this year of grace, such deeds were atrocious, and that they could never be according to the mind of God, but they must be judged by their day and considered the defects of elementary moral processes."

In the main, however, his book is taken up with practical counsels respecting the practical problems of the preacher: how he shall get the theme of his sermon and gather the material for it; how he shall so frame and form it as to secure entrance for his message into the heart of his congregation and by means of it an influence over them; the sort of themes he may discuss and the spirit in which he is to discuss them; the ideal of equipment for church work and of organization of the church for its work; the relations between pastor and preacher, whether the two offices are filled by one man, or, as should be the case in all large congregations, by two: these and such as these are his themes, and they are treated with the sort of wisdom which comes from practical common sense, instructed by experience and inspired and illuminated by divine grace.

Dr. van Dyke's book is the product of a student. The evidences of his wide reading and his catholic culture are on every page. We should not need the hundred and twenty-five pages of Appendix to convince us of his genuine erudition. For his erudition is genuine. One instinctively recognizes the difference between the scholar who has read much but pondered more, and by meditation incorporated into his own mind the results of his reading, and the pseudo-scholar, who, by books of reference, dictionaries, and indexes, gathers together a lot of raw material and passes it off upon his reader in the form either of learned quotations or learned notes. Dr. van Dyke is not only familiar with the thought of this close of the nineteenth century, but is himself a nineteenth-century thinker. He is, judging from his book, one of those men whose nature compels him to think out his religious faith, and to state it to himself in philosophical forms. He is a Paul rather than either a John or a Matthew; a Calvin rather than a Melancthon; a John Wesley rather than a Charles Wesley. In such a character the poetic and mystic elements are not wanting, but they become masterful and dominant only when they are reconciled with and interpreted by the reason. It is this attempt to reconcile the mystical faith with the reason which creates the higher form of skepticism—the skepticism of him who does not doubt the eternal and the invisible, but is not and cannot be at rest until his spiritual faith is seen by him to be consonant with the phenomena of the outer world as attested by observation, until the unity of truth is not only assumed, but perceived, not to say demonstrated. Only the man who has thus experienced the intellectual doubts of the age can preach to the doubter. It is wholly useless for a man who has never known skepticism to endeavor to answer the difficulties of the skeptic. His mission lies in other directions. On the other hand, he who has been compelled to wrestle with the intellectual problems of religion may thank God for the doubts and darkness in which he has sometimes walked, because they are his ordination to a divine and peculiar ministry. Let us not be misunderstood. Dr. van Dyke does not proclaim his doubts or elucidate his difficulties. He is too wise a man to confound diagnosis with therapeutics, to suppose that the way to cure a difficulty is to describe it. But his book is itself a gospel for an age of doubt; a word of gladness, of hope, of strong assurance, from one who has found this word through his own resolute determination to believe only what is true, not merely what is agreeable. He has complied with the divine injunction to "prove all things," and he gives in this volume certain results—definite, clear, positive—of this trial process. The limits of this article do not allow us to go into details and illustrations; it must suffice for us to say that, in our judgment, Dr. van Dyke's "Gospel for an Age of Doubt" takes a high rank, not merely among treatises on the art of preaching—not, indeed, chiefly among them—but among modern contributions to the philosophy of religion—that is, to systematic theology.

[1] *The Cure of Souls.* The Lyman Beecher Lectures on Preaching, at Yale University, 1896, by John Watson, M.A., D.D. Dodd, Mead & Co., New York. $1.50.
The Gospel for an Age of Doubt. The Yale Lectures on Preaching, 1896, by Henry van Dyke, D.D. The Macmillan Company, New York. $1.75.

New Books

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending December 4. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

Mrs. Hugh Fraser's *Palladia* is a very ingenious and exciting story of adventure, incident, and romance. It reminds one somewhat of "Prince Otto," and it must be read in the same vein of generous concession to the author's free dealing with circumstances and persons, but it is not in any sense an imitation. It is bizarre and highly improbable, but it does not pretend to be anything else. There is a good deal of blood in it, but the blood is so manifestly innocuous that it is not repulsive. Bombs explode and Nihilists declaim in its pages, but we do not take them seriously. What the author has tried to do is to construct an entertaining and somewhat dashing story, woven largely out of her own imagination and not made up of accurate observations, and this she has succeeded in doing. (The Macmillan Company, New York.)

Mr. J. A. Mitchell's *That First Affair* is really an up-to-date rendering of the primal love story; in which Cupid plays the serpent part and the sweethearting and quarreling of our first progenitors are related in the oddest way and with a charming fancy. Other of Mr. Mitchell's best short stories are in the book, but we venture to suggest that it would have been a better collection had the last story, "A Bachelor's Christmas," been omitted; that tale does not quite carry out its own intention. (Charles Scribner's Sons, New York.)——The same publishers send us *Nancy Noon*, by Benjamin Swift. This is a coarse story of coarse people, written in an affected way, with an artificial flippancy which wearies. The author almost hilariously points out in the preface that the book has attained a second edition, and slyly intimates that this puts an end to criticism! The author also puts forward the argument that he has the moral purpose of showing that sin and grossness are hateful and Dead Sea fruit, and that the more realistically he portrays them, the stronger the lesson. Perhaps, in a sense, this is true; but to carry out such an idea the writer must be an artist or a genius, and the author of "Nancy Noon" is neither. The criminal horrors of his plot are repulsive, and his mannerism as a writer is not attractive. We are sorry to say that this book has been praised by Mr. Barrie.

Simultaneously come slum sketches from Boston and Chicago. The first, by Alvan F. Sanborn—*Meg McIntyre's Raffle* (Copeland & Day, Boston)—is written out of full knowledge, and is exact in its facts, though often unpleasant and occasionally unnecessarily coarse in treatment. The sketches vary greatly in quality. Those with the Irish dialect talk are hard to read. It is both the fault and merit of Mr. Sanborn's book that it is saturated with its subject.——Not so with the Chicago book, *The Lucky Number*, by I. K. Friedman. (Way & Williams, Chicago.) Here the author has let his imagination run riot, the local color is superficial, not real, and the plots are improbable.——But strong Western local color of the right kind is found in Mr. W. A. White's Kansas stories called *The Real Issue*. The tragedy of farm life in a spot where summer after summer brings no rain, the pathos of woman's life in lonely communities, and the humor of the rural politician are all well brought out. Best of all we like the "Home-Coming of Colonel Hucks." (Way & Williams, Chicago.)——Mrs. J. H. Walworth's *Uncle Scipio* takes us to the Mississippi valley. The story has life and character. (R. F. Fenno & Co., New York.)

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Naturally, *Tomalyn's Quest* suggests "Timothy's Quest," but what a difference! "Tomalyn's Quest," by G. B. Burgin (Harper & Brothers, New York), is full of sin and intrigue. The scene of the story is laid in Turkey; the characters are English, Russian, and Armenian. A beautiful woman, devoid of morality, deludes a young Englishman who goes out as secretary to an English pasha. The knowledge he gains of certain fortifications would be valuable to the Russian agents, and the woman is in the service of these agents. The young Englishman is saved by novelists' methods from giving this information. The woman's power increases until the young Englishman, Tomalyn Crane, sees her true nature, when her power ceases.

In *Penhallow Tales*, by Edith Robinson (Copeland & Day, Boston), we find a forceful style, but, with one exception, uncomfortable and morbid stories.

RELIGIOUS AND THEOLOGICAL

When, How, and by Whom was the Bible Written? by the Rev. James Todd, D.D. (Fleming H. Revell Company, New York), is written for laymen, not for scholars, and takes the most conservative, not to say reactionary, view. It attributes the authorship of the Pentateuch wholly to Moses, that of Proverbs and Ecclesiastes to Solomon, repudiates the idea of two Isaiahs, and affirms Daniel's authorship of the book which bears his name. We are rather surprised that the author imputes to Delitzsch the theory that Isaiah wrote the whole of the volume which bears his name. Is it possible that Dr. Todd does not know Delitzsch's latest Commentary on Isaiah? It is scarcely necessary for us to say that this book does not agree in its conclusions with what we regard as the judgment of the best modern scholars.

In a compact, concise form the *Legends of the Virgin and Christ* have been gathered together by H. A. Guerber. (Dodd, Mead & Co., New York.) The author shows the spirit of the scholar in this book, and has presented the legends with a history of their growth and their sources. The book is well illustrated.

Dr. James Martineau is one of the foremost men of religious genius which this century has produced—a man of profound spiritual insight and the deepest religious spirit. The little volume in which the Macmillan Company have collected four of his short meditations on such subjects as *Faith the Root of Knowledge and of Love*, *Thou Art My Strength*, etc., is in every way a characteristic piece of work, full of a rare and beautiful insight into religious problems and spiritual experience.

Faith-Building, by the Rev. William P. Merrill (Presbyterian Board of Publication, Philadelphia), is a little book of seventy-five pages addressed "to the earnest, honest young people of our day who are doubtful in the midst of their faith, and faithful in the midst of their doubt"—a capital characterization of much of the so-called skepticism of our time. The book is written in the spirit of this dedication.——*Yea! Sweeter than Honey* (Bible Literature Publishing Company, Buffalo, N. Y.) is a list of suggested Bible readings, selected with reference to aiding readers to make the most helpful use of the Bible. The selections appear to be well made, and we like the book better than either its title or its typography.

The Knowledge of Life: Being a Contribution to the Study of Religions, by H. J. Harald (G. P. Putnam's Sons, New York), views life from a standpoint so different from ours as entirely to destroy its value from our point of view. "Happiness has been defined as 'that which all desire.' If it can be proved that evolution leads to happiness, then the case for evolution will be complete. That is what this book is written to show." In our judgment, the case for evolution is not made complete by showing that it tends to happiness. What we want to know is what tends to righteous character.

The Gospel of the Divine Sacrifice, by Charles Cuthbert Hall, D.D. (Dodd, Mead & Co., New York), "represents the attempt of an individual to study for himself the meaning of the divine sacrifice." The book is not polemical. It is in so far spiritual rather than theological that its theology is the intellectual statement of spiritual experience, not of abstract truth. The atonement is treated as ethical, not merely juridical, as springing from God's love and necessitated alike by his moral nature and by ours. It will be a helpful volume in leading men out of the perplexities into which they have been plunged by the scholasticism of the Middle Ages.——*Arnold's Practical Sabbath-School Commentary on the International Lessons* (T. B. Arnold, Chicago) is one of several current volumes prepared as especial aids to teachers of the International course. Good features are the class register and the suggestive blackboard exercises.

Since theories have been advocated as the doctrines of Buddhism of which its founder never heard, *Primitive Buddhism, its Origin and Teachings*, by Elizabeth A. Reed (Scott, Foresman & Co., Chicago), is a needed work. The author appeals "to the law and the testimony." She declares that every system has a right to demand that it be judged by its own official documents, and she therefore presents in condensed form the doctrines of the early Buddhists as set forth in their own standard works.

The Rev. Harvey B. Greene has collected in Palestine the representative flowers of the country, and has fastened them in a little booklet which he calls *Pressed Flowers from the Holy Land*, which is published and sold by himself at Lowell, Mass., and to which the Rev. Dr. Smith Baker contributes an introduction. There are ten specimens of flowers neatly fastened on white pages, with comments or descriptions on the opposite page.

ESSAYS AND CRITICISM

In *Books and Culture* Mr. Hamilton W. Mabie has endeavored to point out, in a series of twenty-four chapters, those qualities in the great books which make not merely for the entertainment, refreshment, and instruction of the reader, but for the enlargement of his interests, the broadening of his life, and the enrichment of his nature; that is to say, he has endeavored to get at the vital quality in books, and to illustrate the various ways in which the reader may train himself to discover this quality and to appropriate it. Such titles as "Meditation and Imagination," "The Books of Life," "From the Book to the Reader," "Liberation Through Ideas," "Liberation from One's Time," "Liberation from One's Place," "Personality," hint at the method of treatment and the selection of themes. The book is not in any sense a piece of literary scholarship; it is rather an attempt to interpret literature in its largest terms and to point out its racial and spiritual significance. The publishers have given it a very attractive dress. (Dodd, Mead & Co., New York.)

The popularity of Dr. William Mathews's books may be judged of by the fact that of the four which have just reached us from Scott, Foresman & Co., of Chicago, one bears on its title-page the words "sixty-third thousand," one "twenty-third thousand," while the others are in the twelfth and thirteenth edition, respectively. *Getting On in the World* (we believe that some wag's assertion that "the author of 'Getting On in the World' starved in a garret" was a libel), *Hours with Men and Books*, *Words: Their Use and Abuse*, and *Oratory and Orators* are, each and all, full of sound sense, excellent advice, and incentives to intellectual ambition. They are made attractive with abundant illustrative anecdotes from history and biography. In point of style, the author is often turgid and generally prolix. This fault is least noticeable in the least didactic of these volumes, "Hours with Men and Books," which is mainly a clever compilation of anecdotes and sayings.

Hopkins's Pond is a collection of out-of-door talks and sketches, showing acute observation of nature, and a good sense of the picturesque and novel. Mr. Robert T. Morris is the author. (G. P. Putnam's Sons, New York.)

HISTORY AND BIOGRAPHY

Mr. Albert D. Vandam is best known as the author of "An Englishman in Paris." The authorship of that book long remained unknown, and many of its readers feel that the author deliberately misled them on this point in the text. However this may be, it was a lively and readable compendium of social, political, and art gossip—somewhat scandalous, but rarely ill-natured. *Undercurrents of the Second Empire* shows that Mr. Vandam did not use all his material in the first book, though the "plums" (or good stories) are not so abundant. The period was a kaleidoscopic one in many ways, and Mr. Vandam is well instructed in the reasons of the many and sudden changes of the day. The book is essentially a readable one. (G. P. Putnam's Sons, New York.)

Two interesting studies in Rhode Island history are published by Preston & Rounds, of Providence, under the titles *Samuel Gorton, the First Settler of Warwick* (by Lewis G. Janes), and *A Summer Visit of Three Rhode Islanders to the Massachusetts Bay in 1651* (by Henry Melville King). The first worthily commemorates one of the men who, for their influence in shaping New England's destiny, ought not to be forgotten.

Makers of the American Republic is the title of an excellent work by the Rev. Dr. David Gregg. (E. B. Treat, New York.) The book consists of a series of popular lectures which give us pictures of the Virginia colonists, the Pilgrims, the Puritans, the Quakers, the Scotch, and the Huguenots.——Two remarkable publications, namely, *Harper's Dictionary of Classical Literature and Antiquities*, edited by Dr. Harry Thurston Peck, of Columbia University (Harper & Brothers, New York), and *A Brief History of the Nations*, by Professor George Park Fisher, of Yale (American Book Company, New York), we reserve for longer notice.

POETRY

The "Songs of Vagabondia," by Messrs. Bliss Carman and Richard Hovey, which appeared some time ago, were very uneven as regards poetic quality, but very admirable so far as a free movement of the imagination, a great sense of vitality, and felicity of expression were concerned. *More Songs from Vagabondia* (Copeland & Day, Boston) is in the same vein—the vein, that is, of freedom, unconventionality, and delight in life simply because it is life. As with its predecessor, the workmanship of this volume is very uneven, but there is much in it which merits careful reading.

Mr. John Davidson is one of the younger Scotch poets from whom much has been anticipated and who has done some excellent pieces of work. His latest volume, *New Ballads* (John Lane, New York), does not show any notable advance over its predecessors. It must be added, however, that there is a great deal in this volume which is fresh, poetic, and musical. It is when he tries a very serious theme, requiring strong handling, such as "The Ballad of an Artist's Wife," that his strength appears to be not quite equal to the demands upon it.

After Mr. Stevenson and Eugene Field it is not easy to write verse for children, and Mr. Clinton Scollard's *A Boy's Book of Rhyme* (Copeland & Day, Boston) lacks the pecular quality of the first, and the quick and beguiling note of affection of the second. Mr. Scollard is a little too sophisticated, but for all that he has made a very charming volume, full of dainty poems which a boy ought to like if he has any imagination.

The Strike, and Other Poems (G. P. Putnam's Sons, New York), by Mr. George Benson Hewetson, is a small volume of deplorably mediocre verse.

Songs of Yesterday is a collection of what might be called homely verses by Benjamin F. Taylor. (Scott, Foresman & Co., Chicago.) Each poem is illustrated by reprints of old engravings. The subjects of the poems are incidents in the American wars—"The Old Barn," "The Spinning-Wheel," "The Psalm-Book in the Garret," and the like.

TRAVEL

Many books have been written about Japan and the Japanese, and we have become measurably familiar with those charming people.

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One of the latest of these books is *Dragons and Cherry-Blossoms*, by Mrs. Robert C. Morris (Dodd, Mead & Co., New York); a book written from the standpoint of an intelligent, observing woman, who notes the little things that escape the less observant or the more pretentious writer. Every tourist to Japan should be familiar with this book. The stay-at-home traveler who reads it will feel as if he had visited this land of flowers, sunshine, and good manners under the shadow of his evening lamp.

M. Felix Dubois's *Timbuctoo* has now been translated from the French, and handsomely published by Messrs. Longmans, Green & Co., New York. We reserve to a later time more extended notice of the book.

NEW EDITIONS

The latest additions to the Thistle Edition of the Novels, Tales, and Sketches of J. M. Barrie (Charles Scribner's Sons, New York) are the second volume of *The Little Minister* and the first volume of *Sentimental Tommy*. As this edition progresses, its general elegance and tastefulness become more apparent. The illustrations are few, but they are well selected and very satisfactory.

The Macmillan Company send us the second volume of their compact and substantial new edition of Gibbon's *Decline and Fall of the Roman Empire*, and from G. P. Putnam's Sons we have received *Jane Eyre* in a low-priced but extremely well-printed volume, with illustrations, by F. H. Townsend, in which the most charitable reader cannot take any great amount of pleasure.

BOOKS FOR CHILDREN

Mrs. Louise Seymour Houghton always writes for children sympathetically, cheerfully, and with unobtrusive religious feeling. *The Log of the Lady Grey* has all these qualities. (Bonnell, Silver & Co., Chicago.)

The intelligent lovers of children and the Bible who attempt to read *Object-Lessons for Children*, by the Rev. C. H. Tyndall (The Fleming H. Revell Company, New York) will be moved to emotions of gratitude for the forward step taken in New York, headed by President Harvey, of the Teachers' College, for the systematic study of the Bible, and the systematic training of Sunday-school workers, using the methods that are found to best equip teachers in secular schools. None too soon has this movement begun, if such books as this "Object-Lessons for Children" are used anywhere. The first lesson in Mr. Tyndall's book is on the good Samaritan. The "object" to be presented to the young people is a torn coat, with daubs of red paint upon it to represent blood. The text of the second lesson is John iv., 14: "Whosoever drinketh of the water that I shall give him," etc. The "object" is a pail of water with a rope tied to it. A chapter headed "God's Remedy for Sin," text John iii., 14, 15, is illustrated by a rope bronzed, with beads for eyes, as the serpent. The cover, a brilliant yellow, is dotted over with tubs, standing at various angles, one having fallen to pieces. The innocent reviewer picked the book up believing it to be one having something to do with teaching children how to do housework. He concludes that author and designer worked in harmony, with about the same conception of how to present spiritual truths.

The doll has become a thing of life this year in books written for little girls. *Fairy Starlight and the Dolls*, by Elizabeth S. Blakeley (A. C. McClurg & Co., Chicago), is a combination of fairy tales and doll-land stories that will delight doll-lovers of eight.——The bound volume of *The Round Table* for 1896 (Harper & Brothers, New York) is a library for the owner. The lover of boys' sports will find here a record of the boys' athletic clubs of the country, bicycle maps for the dwellers in different parts of the country who wheel, stories, descriptive articles, poetry, and familiar talks. It would take a year to become familiar with its contents.

SCHOOL-BOOKS

A paper-covered volume containing extracts from Pestalozzi, Froebel, and Swedenborg, with connecting comments and interpretations by Frank Sewall (Edward Whiston, Boston), is entitled *The Angel of the State; or, The Kindergarten in the Education of the Citizen*. The type is very poor, and the pleasure and profit that might be given by the book are greatly lessened because of this mistake. Books intended for professional readers should be well printed if they would find an audience. The author has produced a thoughtful book.

Professor John William White, of Harvard University, has published through Messrs. Ginn & Co., Boston, *A First Greek Book*. Recent books have shown how near Greek has been to becoming a universal language. Twice in its history was this true, and we are reminded of the opinion of Voltaire, John Stuart Blackie, and others in favor of adopting Greek as a universal language. Those of us who may have restudied or have taught Greek latterly have likely enough made use of Professor White's excellent "Beginner's Greek Book," and the present volume is an attempt to make that book briefer. It leads directly to the reading of Xenophon.

The Minute Man on the Frontier. By the Rev. W. G. Puddefoot. (Thomas Y. Crowell & Co., New York.) Stories of American life by such writers as Mrs. Stowe and Miss Wilkins are deservedly popular. Sketches of our frontier communities, where an uncouth but plastic life is now being civilized and Christianized, are of similar interest. The facts of such a life are as full of alternating tragedy and comedy as the most realistic kind of fiction. In the volume before us this life is sketched by an eye-witness and a sharer in it. Mr. Puddefoot, once a British workingman, then an American home missionary, now Field Secretary of the Congregational Home Missionary Society, tells in picturesque style the story of his own service as a minute-man on the fringe of semi barbarism still found on the skirts of our civilization. These sketches of a rude phase of life that is soon to pass away he has made as a contribution to American history, as well as an incentive to the prosecution of Christian work among the "home heathen." The faculty of breezy and incisive speech, which has made him a popular favorite on the platform, gives piquancy to his book, whose wealth of anecdote and incident will attract even the careless reader. For the students of sociological questions, and for all who are working for human salvation, in the broadest sense of the word, it has positive value.

Literary Notes

—The title "John Gabriel Borkman" has been selected for the new Ibsen play, which will be published immediately in five languages —Norwegian, Russian, English, German, and French.

—In Boston there is on exhibition an interesting bibliographical work. It is a copy of "The Book of Common Prayer of the Church of England" as abridged and edited by Franklin, in London, 1773.

—A recent number of that excellent publication, "The Studio," contains an unpublished chapter of Stevenson's "Travels with a Donkey in the Cevennes." This chapter reveals the romancer to the world as an illustrator as well.

—Mr. Curtis Guild, of Boston, has written a book of recollections shortly to be published. The veteran editor has entitled it "A Chat about Celebrities," and his half-century's intercourse with many distinguished men should insure the volume's popularity.

—According to Mr. Arthur Waugh, a fresh form of entertainment has been inaugurated by a no less important personage than Mr. Hall Caine. The novelist has written a short story exclusively for purposes of recitation, and will deliver it himself from the public stage.

—The seats made vacant by the deaths of Alexandre Dumas *fils* and Léon Say, were filled on Thursday of last week by the election of M. Vandal, the historian of Napoleon, and M. André Theuriet, the popular novelist and essayist. The seats of the late Jules Simon and Challemel-Lacour were not contested, although their respective candidates have announced themselves in the persons of M. Barboux and M. Hanotaux, the latter being the well-known Minister of Foreign Affairs. Only thirteen years ago M. Hanotaux was a professor earning a stipend of $10 a week. A curious thing about the present elections at the French Academy is that one has not been made aware of the erstwhile persistent ubiquity of M. Émile Zola.

—At the Sewall sale in New York City last week the principal interest centered around a copy of "Paradise Lost," London, 1667, first edition with first title. The book brought $395. In London last week a test of the market for old and rare books was found in the price of a copy of Izaak Walton's "Compleat Angler," published in 1653. The copy sold at auction for $1,760, which is indeed a record price. In 1879 a fine copy in choice binding was offered for $260, and the seller appended an apology for fixing so high a price, explaining that, with one exception, a copy had not been offered in twenty years. The next copy that came under the hammer produced $900, and by 1891 the value had mounted up to $1,550. An analogous case is seen in the prices obtained for the first edition of the "Vicar of Wakefield." Less than a generation ago the first edition could be had for $25, but in 1892 a copy sold for $490. The original edition of Gray's "Elegy," which was published at sixpence in 1751, mounted from $180 in 1888 to $370 in 1893.

—The Christmas number of "The Bookman" presents itself with a thoroughly characteristic cover of a kind which hints at the quality and nature of its contents. A glance through its numerous pages shows how distinctly the editors have defined their idea of the place and function of "The Bookman," and how well they are working out their scheme. There is a great variety of matter, all along distinctively literary lines. In fact, "The Bookman" has taken its place as the fullest reporter of literary news in the country—reporter, that is, in the large sense not only of giving intelligence, but of interpreting and commenting upon everything of interest in the world of letters. The Department of Chronicle and Comment is full and readable and worth reading; there is always a sprinkling of verse, well selected; and there are special articles, besides reviews of books, notes on novels, a Paris letter, and other things of interest to the book-lover. The December number contains a very appreciative account, in the series of "Living Critics," of one of the most capable critics whom this country has yet produced, Mr. W. C. Brownell.

—To the "Saturday Review" Mr. Kipling's terminology in his last book of poems, "The Seven Seas," seems much too technical. The "Saturday's" critic declares that the poet should not run riot in the jargon of the shop. He then goes on to institute the following amusing parallel, first quoting Kipling's famous lines:

The crank-throws give the double bass, the feed-pump sobs and heaves,
And now the main eccentrics start their quarrel on the sheaves;
Her time, her own appointed time, the rocking linkhead bides,
Till—hear that note?—the rod's return whings glimmering through the guides.

"This," says the critic, "is pure Jabberwocky, and if our 'main eccentrics' are going to write in this kind of English we shall have to give up reading them. Why not have 'Hospital Hymns' like the following?

"The inspissated alkaloids with eczema contend,
But Heaven pursues the comatose, no bismuth can befriend;
Spasmodic hydrocarbonates with tetanus combine
To whing thy cardiac meroblast, oh molecule of mine!"

[For list of Books Received see page 1161]

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The Spectator

There is one phase of the football controversy, which regularly rages at about this time of the year, that the Spectator thinks is overlooked both by the anti- and the pro-footballists. Whatever may be the difference of opinion about the savagery and brutality of football, whatever may be thought of the value of breaking noses and gouging out eyes as a means of "developing manly courage and pertinacity in overcoming obstacles," there can be no two opinions about the influence of the game upon the literary tastes of college undergraduates. We all know that some of the greatest contributions to literature have been made in praise of the glories of war and in honor of the heroes of personal combat. If it were not for bloodshed and broken heads, we should never have had the Iliad of Homer, the Chronicles of Froissart, the Richard III. and Henry V. and King John of Shakespeare, the story of Ivanhoe, and the lyrics and poems of our own Civil War. Is it not probable, therefore, the student of football phenomena will ask, that all the noble excitement and passion of football, the stirring array of maimed and bandaged players, the ambulances, the faithful surgeons, the unaffrighted umpires, the cheers of the victors, the despair of the vanquished, the devotion to *alma mater*, may stir the undergraduates of our colleges to a burst of noble literary expression that shall offset the coarser and more brutal tendencies of the game? To such an inquirer the Spectator answers that not only it may, but it has. In proof of this assertion he has only to refer to two instances. The San Francisco "Call" recently contained an account of a "football rally" held by the students of Stanford University in one of the public halls of that institution. Some of the Faculty were present, and amid much enthusiasm the following battle-cry or pæan was adopted, and rehearsed for choral use in cheering on the combatants in the annual football battle with the University of California:

Give 'em the axe! the axe! the axe!
Give 'em the axe! the axe! the axe!
Give 'em the axe! Give 'em the axe!
Give 'em the axe!—Where?

Right in the neck! the neck! the neck!
Right in the neck! the neck! the neck!
Right in the neck! Right in the neck!
Right in the neck!—There!

Now this, whatever other merits it may possess, is at least rhythmic in form, which is more than can be said of some of the poetry which is offered to The Outlook for publication.

❀

The other instance of the impulse to literary composition which football gives occurred at Princeton University. The following is from an account in the New York "Sun" of the annual banquet given by the Alumni to the football team of the University:

Between the courses college songs were sung, and "Lady" Jane, the baseball pitcher, made a decided hit by singing a song to the tune of "She May Have Seen Better Days." The first stanza and chorus were as follows:

On the 21st day of November, they say,
Old Princeton with Yale wiped the floor;
She tore them to bits, scared their team into fits—
Twenty-four to six was the score.
Then let us all scream for our dear Princeton team;
Drink off rings to her we will bring;
We tore up the town, both up and down,
And came back to Princeton to sing.

CHORUS

Yale may have seen better days,
When she was in her prime;
Yale may have seen better days,
Once upon a time.
Down at Manhattan she fell—
She cannot mend her ways;
Some poor old rooter is mourning for Yale,
Who has seen better days.

The Spectator asks with patriotic confidence, Are undergraduate students at Oxford or Cambridge, or the Sorbonne or Bologna, capable of writing such poetry? He thinks not. Let those of us who are downcast by evidences of cheating, dishonorable practice, brutality, and vulgarity in football as it is played to-day in the schools and colleges of this country pluck up courage. These vicious characteristics are probably manifested by only a few of the actual players of the game. If in the great body of undergraduate and graduate spectators we can discern the first expressions of a noble and inspiring literary impulse, we may hope for a revival of learning that shall cover with confusion those foreigners who sometimes sneer at American taste and American manners.

❀

There are times when the Spectator has a keen sympathy with those much-to-be-pitied men who have to struggle, after long periods of sobriety and abstinence, with an unconquerable thirst for drink. It is not, however, the drink habit that gives the Spectator this sympathy with the dipsomaniac—it is the travel habit. Is there any more subtle or insidious or unsettling appetite than the appetite for travel? In that most charming of all his books, "An Inland Voyage," Robert Louis Stevenson discourses on the passion which occasionally overwhelms the victim of this appetite. He may be a staid business man, he may be ever so faithful a worker at the tyrannical desk of the newspaper office, but if the travel fit seizes him, he would, if he could, throw over everything—family, respectability, income, and friends—to enjoy for a brief season the happiness of the traveling peddler. For that lucky itinerant may see each day a new piece of road, a fresh, flowery meadow, a stretch of deep-flowing river, and every night may come to an unknown town, with all the interests that its customs, manners, people, buildings, sights, and sounds possess.

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In his youth the Spectator was a bit of a traveler himself, both by sea and land, in his own country and in foreign countries. But nowadays he is compelled to do most of his journeying by the aid of the printed page and the atlas. This, after all, is not so bad a way. He may walk the length of Cape Cod with Thoreau without filling his shoes and eyes with sand. He may share in the French provincial life so engagingly pictured by Philip Gilbert Hamerton in his "Round My House," without the drawbacks of hard beds, dirty inns, and bad food which Hamerton occasionally met with in his search for that enviable dwelling-place. But it must be frankly confessed that such traveling is only a substitute. It is like giving the coffee inebriate the extract of dandelion instead of the real Mocha. There are, however, days when the coffee-lover is willing to drink a decoction of burnt wheat—provided it is hot—if only to vivify his memories of the days when he had in Mazatlan or Acapulco or Panama those delicious *demi-tasses* of the real thing. So, when the Spectator, sitting at his desk in the corner of a little office in the upper floor of one of New York's business hives, with nothing to look at but tin roofs, chimney-pots, and the tip-end of Grace Church spire, feels the travel-thirst stealing over him, there is no knowing but that he would seize his hat, make straight across the North River to Hoboken, and stow himself away on one of the steamers bound for the Mediterranean, if it were not for one resource. That resource is the room in the offices of The Outlook which is devoted to what the publisher calls The Recreation Department. Some of the Spectator's friends have found out that through the medium of this Recreation Department they can not only obtain practical information about all sorts of foreign countries, as well as delightful regions in our own country, but can see photographs and time-tables and circulars there which actually make them feel as if they were starting out for the grand tour of the world.

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The other day, for example, the Spectator made a delightful and realistic visit of less than an hour to the Orient. What decided him to make his journey in that direction was a wonderful poster which hangs on the wall of the above-mentioned office announcing in large letters that the Rustom Family Hotel at Jeypore, Rajputana, is a "DOUBLE-STORIED BUILDING." To be sure, the photograph which is attached to the poster shows that only half of the hotel is double-storied; the other half of the hotel possesses neither a staircase nor a place for a staircase. After looking out of his office windows on the hideous brick walls of a twelve-story edifice on Broadway, and recalling the fact that a syndicate is threatening to erect a monstrosity of thirty stories on lower Broadway, the Rustom Family Hotel is a delight to the Spectator's eye and a source of refreshment to his every tired nerve. Moreover, while the cable-cars and horse-cars are roaring and jingling just outside, the Spectator reads that guests of the hotel may make "arrangements for elephants to see the old city of Amber." Elephants! If the Spectator could only ride to his evening dinner on an elephant! No jostlings, no elbow-thrusts, none of the whirring, banging, jerking, tumbling, and smothering of a cable-car for those who ride on elephants!

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And from Jeypore it is so easy to run across to Japan. And accordingly the Spectator turns to Japan. He makes the voyage across the Bay of Bengal, through the Straits of Penang, past the city of Singapore, over the China Sea, more rapidly and more comfortably than even a P. and O. boat could carry him. For he travels with no seasickness, no thumping of the screw, no smells from the engine-room, snugly ensconced between the covers of a little book of "Notes for Tourists" issued by Mr. S. N. Yamaguchi, of the Fujiya Hotel at Miyanoshita.

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This handbook is a little, unpretentious, paper-covered affair, but artistic, as all Japanese work is, with a dozen charming photogravure pictures in front, and, in a little parchment pocket on the back cover, a map in colors printed on Japan paper that would convert the most hardened and library-haunting bookworm into a vagrant traveler instanter. In the Oriental journey which the Spectator is taking to-day he decides to stop on his way home at the Jordan Hotel in Jericho. In response to a circular of questions, issued by The Outlook to a large number of foreign hotels, the proprietor of the Jordan Hotel states that his house is reached by carriage and horseback from the railway station, which is twenty-four miles away, at Jerusalem. A railway station at Jerusalem! And then a journey of twenty-four miles by carriage and horseback to your hotel! What more striking contrast between the ancient and modern modes of life can the traveler have than that? Still pursuing his return journey through the Mediterranean, the Spectator would rather like to stop at Madeira, for the proprietor at the Hotel Bella Vista, on that warm and sunny island, in reply to the question how his house may be reached from the station, answers: "By bullock carro or walk." Verily the Spectator knows no method of getting away from the sordid, matter-of-fact streets of New York, with their unpicturesque life of stone, iron, steam, and bricks, than to fill his thoughts with bullock carros, elephants, and the tree-shaded, awning-decorated, two-storied Rustom Family Hotel.

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And yet, when the Spectator lands again in New York, he is under the impression that hotel life in India is not entirely a matter of poetry and romance; there are some very practical touches of human nature about it. Among the score of commendations of his hotel which Mr. Rustomjee prints on the poster to which the Spectator has already referred, the following entertaining letter is printed:

We were most comfortable in every way during our two days' stay at the Rustom Hotel, and were glad to have avoided the decoy who met us with a false telegram in his hand from the "Kaiser-i-Hind."

B. E. D.

27 November, 1895.

Following their usual custom at the beginning of winter, the Rothschilds of Paris have sent 100,000 francs ($20,000) to the Prefect of the Seine to be distributed among needy tenants in Paris.

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The Home Club

Women's Conferences

There has recently been in session in Boston the National Council of Women. This body is composed of representatives from the many organizations of women in the United States and Canada. The President of the organization is Mrs. Mary Low Dickinson, whose name stands at the head of many of the women's organizations. The purpose of this Council is somewhat indefinite. It seems to be organized for the purpose of giving the various organizations the opportunity, by delegate, to place before the delegates from other organizations the history of their work. Reports are presented, and sometimes discussions follow. This interchange of thought seems to be helpful, for the Council is at least eight years old, and meets biennially. Miss Frances Willard was its first President. In New York several representatives of the National Congress of Mothers held a reception for two days, the purpose of which was to bring together ministers, teachers, and mothers who are interested in the purpose of the Congress. This Congress owes its existence to Mrs. Birney, of Washington, D. C. Mrs. Birney believed that the various mothers' organizations in this country—the mothers' clubs, home circles, classes for child study, and teachers—ought to be brought together to consider the child life in its broadest way. It is the intention of the Council, which is the outgrowth of the mothers' meetings at Chautauqua in the summer of 1895, that the questions discussed at such a Congress should be those relating to education, the home life, the community life, of which the child is a part. It is designed to bring teachers and mothers together from all parts of the country, that the attitude of criticism which has been maintained by each may be changed to that of cordial co-operation. The Mothers' Congress is unique in this, that it proposed a National Congress before mothers' clubs based on its ideas had been formed. The projectors of this conference believe that every woman, no matter what her social standing, can give at least a little time to training herself to meet the requirements of her children, to keep pace with them in their mental development, and to keep herself in touch with the progress of ideas. This, they believe, can be accomplished only by the forming of clubs having this special object in view. Believing that it would take years to arouse the enthusiasm and interest in the subject that it deserves if they waited to found local clubs, these ladies have combined their efforts and money, and organized a National Congress as the beginning of local effort. The wife of the Vice-President of the United States and several of the leading women in official life at Washington are interested in the enterprise, and came to New York to meet those in that city who were interested in the subject. The address of the National Congress of Mothers is 1400 New Hampshire Avenue, Washington, D. C.

Household Waste

At the New York Social Reform Club, on the evening of December 1, Colonel Waring, the Street-Cleaning Commissioner, made an address before the members and their friends on "The Street-Cleaning Department." It would be a lesson in household economics and administration to the housekeepers of this country to hear Colonel Waring's statement as to the waste of this great city. This is not only a waste of food products, a waste from the tables such as every housekeeper is familiar with, but a waste in clothing and all other things used in the house. Colonel Waring stated that the general waste from the whole city, he believed, could be so utilized as to meet the expenses of the department. The process of reduction which is to be applied to the garbage of this city results in a product that is sold at about $4.50 a ton. In commenting on the garbage, Colonel Waring spoke of the waste of meats, and of the waste in the paring of vegetables, and of the very great difference between the product, for instance, that could be produced from the waste of the homes in Buda-Pesth and in New York. He said that there was clothing thrown from the houses of New York that was only half worn, and shoes that were only half worn. Not the least striking of his demonstrations was of the economy possible in every household that might reduce the cost of the Street-Cleaning Department. Much of the waste which the city must now pay to have removed could be destroyed on the premises; much of it could be given away and used to advantage. The second lesson to housekeepers in this address of Colonel Waring's was as to economy of effort—probably the lesson that it is most difficult for housekeepers to learn—how to perform each part of the work to prevent waste of energy; to work in such a way as not to create work. That was the gift of the New England housekeeper. Every one knows it takes brains to work in this way. Every housekeeper who employs servants and oversees them, and who watches them doing their work, is inclined at times to get down on her knees and thank the Lord for brains, for she is forced to see time wasted because brains are not applied to effort. The whole end of work is to secure leisure; to get money; or to get money at the least expenditure of effort consistent with absolute honesty and social standards; and this is the principle followed in the work of the Street-Cleaning Department. It is not merely to remove the waste of the city, but to remove that waste at the least cost of labor; for economy in labor means economy in wages. The housekeepers of New York will be compelled after the first of January to separate what might be called the three wastes of the household, for the city proposes to collect this waste by three separate vehicles. Failure to comply with the law involves a penalty. One step more is to be taken to reduce labor. The city is to be provided (a portion of it as an experiment) with covered ash-cans with removable bottoms so arranged that the ashes can be dumped into a bag and removed from the city in these bags instead of loosely in a cart as at present. Nothing shows the courage of the head of the Street-Cleaning Department more than the fact that, after the years of education in carelessness as to the waste of the household, he believes he can force the unwilling and careless housekeepers to co-operate with the Street-Cleaning Department to reduce cost and annoyance in the care of the city's waste.

Public Service and Manners

Dear Outlook: I want to tell the Home Club of another New York lady who, though perhaps I cannot call her as "brave" as the "Seventy-fifth Street Lady," certainly deserves credit for having helped her sisters in a practical manner.

How many women are overcharged by "cabbies," and are too lazy or indifferent, or possibly frightened, to make a complaint? I want to tell what this one lady did—at considerable loss of time at a very busy season—because if every New Yorker would take the trouble to press charges when they ought to be pressed, the city would be a more comfortable place to live in.

A couple of weeks ago a hansom-driver refused to take her at the rate of $1 an hour, but asked $1.50. She asked the price before getting into the hansom; she then remonstrated, telling him the legal rate was $1. He still refused to take her for less than $1.50. Seeing a policeman, she asked him to enforce the law and make the man drive her at legal rates. The officer refused to interfere, saying he had no jurisdiction unless she had been driven for an hour and he had *refused* legal fare, but he had no power to make him take her as a passenger.

Another officer, a few blocks off, refused to interfere in like manner. She took number of hansom as well as number of this latter officer, and wrote a letter stating occurrence to the Police Commissioners.

She was ordered down to police headquarters, and made charges against the officer. He was reprimanded by the Chief of Police, and ordered, in future, to see that hansom and cab drivers took passengers at legal rates. The lady then suggested that *all* officers be so instructed in the future, and this was done.

A few days later she appeared against the hansom-driver at the Marshal's offices, and the driver was fined $5, and warned that a second complaint would make him lose his license.

Not only is this result of practical interest to women, but I fear very few indeed would have made two trips to the lower part of the city and given the amount of time to the matter. Yet indifference is the curse of good citizenship. A. N. M.

We agree entirely with our correspondent that lack of courage is responsible for much of the discomfort that seems an inseparable part of life in our streets. Naturally one objects to being made conspicuous by protesting against the discomfort and dishonesty that are hard to bear. Suppose every woman now forced to ride blocks with a man's elbow crooked almost in her face, and his favorite daily paper, often her special aversion, spread before her vision so that it is a choice between shutting her eyes and seeing its detestable head-lines, should quietly say, "Will you kindly fold your paper?" how long would it be before this annoyance would be stopped? Suppose every woman should refuse to get on the crowded platform of a car, and push her way inside, how long would it be before the conductors would keep the space between the steps and door clear? Suppose no person should try to pass the passenger who blockades the doorway of the car, how many weeks would the railroad submit to the consequent loss of fares? In fact, the refusal to submit to the tolerated bad manners, always the result of selfishness, would mean an awakened conscience, and a self-revelation that would prevent the necessity of protest. The requirement of honest service wherever the law specifies the service is a moral obligation. The measure of civic character developed in the community is shown by the way in which the service is rendered. If the public service is dishonest, is not up to the standard of business service, it reflects the public sentiment of the community. An honest, well-bred community produces a well-bred, honest servant. The public service of any nature reflects the standard of honesty, temper, culture, and morality held by the nation.

Three Replies

A New York chemist writes that the member of the Home Club who asked for directions for making vinegar can obtain a pamphlet by applying to the State Agricultural Experiment Station, Raleigh, N. C. He knows the work was published there, and believes it is still in print.

Another member of the Home Club writes that Benares brass may be cleaned by rubbing it over with a lemon cut in two; rinse with cold water.

Dear Outlook: "Subscriber" who wishes to know best means of getting rid of "fish-moths" should use pyrethrum. This is a poison to insects, but is harmless to man or domestic animals. The pyrethrum should be got perfectly fresh, or, at least, in unbroken packages. The insect-killing element in it is a volatile oil which soon disappears if the powder is kept in open or loosely closed cans, as is sometimes done in drug-stores. The powder should never be bought from a supply kept in bulk by the druggist. A brand of pyrethrum known as Buhach can be got in small (quarter-pound to one pound) sealed packages. Sprinkle the powder freely in the places infested by the insects. V. L. K.

Plumbers' Licenses

It is sometimes difficult for a housekeeper to realize that the passage of a particular law is of vital interest in the home. Doubtless few women paid any attention to the passage of the bill which will require plumbers to obtain licenses, and yet the passage of that bill in New York marked an advance in civilization. This law has been fairly well carried out. Recently seven plumbers were prosecuted by the Building Department for working without a license. It is as important to householders that the plumber should be educated in the requirements of his business as that the doctor should be educated in the requirements of his profession. Women employing plumbers should see to it that they are men who have passed the necessary examination in order to secure a license. The carrying out of a law depends almost wholly on the standards of the people for whose benefit the law was passed.

Teacher—Did you study this lesson? Pupil—I looked over it. Teacher—Well, hereafter just lower your gaze a little.—*Philadelphia Record.*

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For the Little People

Two Little Boys

By F. R. Batchelder

A little bad boy with a little cross face
Came slowly downstairs in the morning;
Of fun or good nature he showed not a trace;
He fretted and cried without warning.
He'd not touch his breakfast, he'd not go and play;
If you spoke, he just answered by snarling;
He teased his pet kitty; and all the long day
He really was "nobody's darling."

A little good boy with a little bright face
Came down in the morning-time, singing,
And indoors and out, and all over the place,
His laughter and music went ringing.
He ran grandpa's errands; his orange he shared
With Sue; and he found mamma's thimble;
To do what was asked he seemed always prepared,
And in doing it equally nimble.

These two little boys, who are wholly unlike,
Though they live in one house, are not brothers;
That good little lad and that bad little tyke
Have not two kind fathers and mothers.
But there are *two tempers* to only *one boy*,
And one is indeed such a sad one
That when with the good one he brings us all joy,
We ask, "Has he *really* a bad one?"

How Rollo Camped Out

By Alix Thorn

It was really too bad that Cousin Helen should bring Dolly an eight-months-old fox-terrier puppy the very day before the family were to start for the Adirondacks.

"He's a dear little thing," said mamma, "but who will take care of him while we are gone?"

Dolly's big brown eyes looked anxiously down at the small brown and white bunch cuddled up in her arms; she loved him already.

"Why," answered papa, "take him with us, of course; he'll enjoy the camping as much as any one."

So it happened that early the next morning a very happy little girl holding a very excited puppy might have been seen rushing along towards the mountains as fast as the train could carry them. All the passengers were much interested in their funny little traveling companion, whose bright eyes seemed to see everything at once.

"What is his name?" asked a wise little girl who had left her own seat to pet the dog.

"He hasn't any name," replied Dolly, sadly; "we couldn't think of any just right."

"How dreadful! What would you do if he got lost?" said the little visitor.

"I don't know," answered Dolly; "but I sha'n't let him get lost, and as soon as we get to camp he will be named."

Long before the journey came to an end, or before they took the funny little steamer that carried them to their own landing, a tired dog had decided that he had better make himself comfortable and go to sleep, which he did.

But next morning found him in a new and delightful world. Plenty of green grass and green trees, a big blue lake close by, and some funny log cabins where they were to live for four months. What could a dog want beside?

That same afternoon over came Uncle Henry, who was camping farther down the lake.

"You haven't named the dog yet?" inquired he. "I'll tell you a good name for him, Dolly. He is such a little traveler, why not call him Rollo?"

Dolly had read several of the "Rollo Books," and was delighted with the name. All the family approved, so the puppy was at once christened Rollo.

"I wish," said Dolly, "I do wish that little girl I met on the train knew that Rollo was named; she was so s'prised that he hadn't been before."

The days that followed were very happy ones for Dolly and Rollo. They wandered through the woods, Rollo running wildly after saucy chipmunks, or barking long and loud at some queer noise that he didn't understand. Pleasant mornings they spent by the lake, or took naps in the roomy hammocks that swung from the tall trees. The brisk mountain air made them both drowsy. In the evenings, around the great camp-fire, when they sang and told stories, Rollo would lie quietly curled up on the fragrant pine needles, close to his little mistress, till some suspicious crackle or stir would sound in the great woods behind them; then off he would scurry to investigate these strange goings-on. It was a good deal of care for one small dog to have the whole forest in charge, but he realized the responsibility, and when all was quiet again back he would trot, tired and panting, but glad to have done his duty. When they first arrived, Dolly had felt rather timid, and wondered if there were many fierce bears in the woods who might steal up some dark night and carry off one of them; but since Rollo was such a brave little watchdog she felt perfectly safe.

Swiftly the time passed, and now the winds that blew across the lake grew cooler. One night Jack Frost stole through the deep woods and touched the young maples with his mischievous fingers, and then the leaves turned all red and gold when the sunbeams shone hotly on them. The woods were too beautiful to leave, but Dolly's school began in a week, and the campers thought of home. The morning they were to start Dolly waked bright and early, and, as usual, called to Rollo. But the dog did not appear. Papa whistled repeatedly, but no Rollo came rushing to meet them. I think that he had heard them say that he must leave his dear woods, the little chipmunks, and the bright woodpeckers, that were his delight, and that he had decided to stay all by himself in the Adirondacks. Dolly's tears fell fast. The neighboring campers turned out in a body, and, led by John, the guide, searched the woods far and near; for the little dog was a general favorite. They called by the lake, they visited the other camps, but heard no answering bark. And though they waited until the next day, hoping to find some trace of him, they were at last obliged to ride away without merry little Rollo. All the family felt very sorrowful, but Dolly was heartbroken; she felt sure that she would never see her pet again.

School began, and off went Dolly, but I am afraid that she spent much of her time thinking of Rollo. The tears would fill her eyes whenever she saw a fox-terrier in some yard, or guarding a piazza. "Rollo was much prettier," she would whisper very softly to herself.

One morning, a week later, the expressman stopped at Dolly's house, and, lifting out a box, put it upon the piazza. He smiled as he rang the door-bell. Papa came to the door. "Dolly! Dolly!" called he, "come here. I want you to see this box." Out ran the little girl, and this is what she read on a card nailed on one of the slats:

"My name is Rollo. I am going to a little girl in Hartford, Conn. Please, Mr. Expressman, don't let me starve."

Papa wrenched off the cover, out jumped a crazy little dog, and Rollo was clasped in his mistress's arms. The letter that came from the guide that afternoon explained it all, and this is what he wrote to Dolly:

Dear Miss Dolly: Two mornings ago as I was goin to the lake I passed you folks old camp and hearin a sort of odd noise I stopped to see what twas. This ere little dog was standin close to the door whinin and whinin. He was lookin up his folks, and I guess he couldent find em. He was glad enough to see me, and after feedin him well I did him up in a box and sent him to you. He didnt tell me where he had ben all this time, he knows you better P'raps you can find out.

Your Obedient servant,
JOHN FILLEEN, guide.

Said Dolly: "I don't much care where you were, now I have you back, Rollo, dear."

Making the Best of It

By L. E. Chittenden

When grandma came into the nursery she saw Ted staring out of the window with a scowl on his forehead. Mary Esther was lying stretched out on the floor, drumming her heels up and down, and Dick was pulling the cat's tail.

"What the trouble, Teddy?" she asked, sitting down in her chair and beginning her knitting.

"Oh, this rain is such a bother!" said Ted. "I was going over to John's to make a bird-house, and I took my tools over last night to have 'em there, and now I can't go because I've got a cold, and it rains."

"I saw a carpenter making a mud house the other morning without tools," began grandma; and the three children came over and clustered around her chair.

"And that wasn't all," she went on; "he had no arms, and he made it with his head.

"He acted very oddly, too," said grandma, lifting Dick up on her lap. "First, he rubbed his floor in, and he sang a funny little song as he did it. Then he went off for more mud. When he got back, he walked in every direction but the right one, and I thought he had lost his way; but I really think he wanted to make me stop watching him, for he finally got there, and he went on building, always singing his queer little song. After his pile of mud was large enough, he pressed his head against one end until he had bored a little round room in it. I thought it must be hard work; but he always sang, and seemed determined to make the best of it."

"Where *is* his house?" asked Dick.

"Out in the roof of the back porch," said grandma, so they all scampered off to find it.

"Oh, yes!" said Ted, pointing up in one corner. "There it is. It's a mud-dauber's nest."

"It's a wops's, I think," said Dick.

"Well, a mud-dauber is a wasp," said Ted, laughing. "That's built better than I could do with tools," went on Ted. "I believe I'll make the best of it, too."

So, when grandma saw them again, Ted was mending Mary Esther's doll's head, which had waited a long time for her glue medicine; Mary Esther was sewing on her doll's quilt, and Dick was rubbing up the nickel parts of their bicycle; and they sang so hard and worked so steadily that when the dinner-bell rang they were surprised to find the rain all stopped and the sun shining.

The Lion's Resentment

In the menagerie at Central Park are two big lions. Most of the time they lie drowsily on the bottom of the cage. They do not look at all fierce, nor do they suggest the title so often applied to them, of king of the forest. Recently a gentleman viewing the animals desired to see them roused and angry, or he wished the small children present to see them when they were not drowsy. He took from his pocket a white handkerchief with a red border and flirted it in the face of the lion lying nearest the bars. The lion, whose eyes were only half open, and who looked as quiet as a sleepy kitten, sprang to his feet with a roar that shook the building, caught the handkerchief from the gentleman's hand, and tore it into shreds. He proved that he would not endure familiarity. The children fled in terror, and doubtless in the future will prefer to see the lions sleepy.

Queer Arithmetic

When a camel can rest
In a song-sparrow's nest
And an elephant roost in a tree,
When oysters can fly,
And cookies can cry,
And the North Pole can cipher and multiply,
Then two times one will make three.

—*Youth's Companion.*

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Correspondence

Government by Injunction [1]

To the Editors of The Outlook:

Government by injunction—or, rather, injunction by the government—is a large subject; and I think your two editorials and Mr. A. L. Smith's letter do not cover it.

Your apprehensions on the political side I can understand. With the pendulum swinging for thirty-odd years always towards National hegemony, till men are wondering where it will stop, all thinking Americans scrutinize every fresh claim or novel application of Federal power with that eternal vigilance which is the price of liberty. I do not share those anxieties, though, because they seem to me to rest on incomplete views.

1. First, with a persistency comprehensible in the Bryanite press, but odd in Mr. Smith and The Outlook, both he and you stick to it that the United States in the Debs case stood upon the Anti-Trust Law; and you comment on the irony of fate by which, out of this very law, the wicked corporations at whom it was aimed have forged a new weapon. All this was only half true at any time, and since the Supreme Court decision is no longer true at all. The Circuit Court did base its decision chiefly on the Anti-Trust Law, but Attorney-General Olney always went beyond it, and the Supreme Court expressly ignored it, saying:

"We enter into no examination of the Act of July 2, 1890, upon which the Circuit Court relied mainly to sustain its jurisdiction. It must not be understood from this that we dissent from the conclusions of the Court in reference to the scope of the Act, but simply that we prefer to rest our judgment on the broader ground which has been discussed in this opinion, believing it of importance that the principles underlying it should be fully stated and affirmed."

How, in the face of this, the case can be set back on the narrow basis of the Anti-Trust Law, passes me.

2. But, says your article, embezzlement and shoplifting are injuries to property: why not deal with them beforehand by injunction? and thereon you enlarge with humor. But this, besides totally misrepresenting contempt proceedings, ignores another main fact about the Debs decision. That was not based on mere menace to property, any more than on the Anti-Trust Law. It might have been; but the Supreme Court, with a largeness most laudable in these days of judicial dodging, planted its decree on the highest ground—that, irrespective of all private rights involved, the Government had standing in court to protect the public interests confided to it by the Constitution.

3. This doctrine is not new law. It was invoked in the San Jacinto Tin case, and notably in the great Bell Telephone case, where the Government, with not a dollar at stake, stood successfully on its inherent right to protect the people from a fraudulent patent. The novelty lay in the extraordinary state of things to which the law was applied. Our law is a growth, which will stop growing only when we do; and equity is the growing side. Recent advances in the law—estoppel, assumpsit *ex æquo et bono*, recognition of quasi-contracts, making an insolvent's property a trust fund for his creditors, suppression of trade imitations—are all simply extensions of equity principles. The great strike faced us with a condition never before realized in its full vastness—the absolute interdependence of all parts of our Nation. To paralyze the central ganglion at Chicago for a single week meant convulsions clear to the extremities of the land. In such a case, legal precedents limiting injunctions to menaces against property were no longer in point. Interests of incalculable magnitude were threatened, and the law declined to halt because those interests had not theretofore been classified or defined as property. Property or no property, they were *value*, and the United States had charge of them. That was all—and enough.

4. Well, what danger is there ahead? You and Mr. Smith at least present nothing alarming. He will find that the National courts are able to turn the big public wheels and the little private ones at once. Your fear of vesting such power in a single judge is more serious, and not disposed of by the high character of our Federal judges. They do average high, but we shall always have some poor ones, and the chain may be tested at a weak link. But the hearing on contempt proceedings is no *pro forma* affair; and the notion that a judge resents a disobedience as a personal affront, and avenges it in anger by arbitrary imprisonment, could hardly be wider of the mark. Anyhow, the easy remedy would be to have the contempt dealt with by a judge other than the one who issued the injunction.

5. Again, where contempt of court and crime coexist in the same act, many insist that the case must be left to the criminal law alone. How does that follow? If there are two offenses, why not two punishments? Let gentlemen setting out to commit crimes select crimes not mixed up with injunction business. Surely it is a quaint excuse that the contempt is drowned in its own criminality! Now, suppose further that the crime is, as usual, a State offense, while the court disobeyed is a Federal court: how then?

The Debs injunction proved an immense power, and broke the strike when all else failed. But it did this by calling on good citizens, in their law's name, to come out from the anarchists—and they came out. That is why I, for one, do not fear the turning on of this Niagara. Surely, if by warning, by prevention, by appeal to the law-abiding of the common people, we can achieve order as well as by force and punishment, is it not the better alternative, the more humane, the more modern, the more Christian, the more advanced, the more consonant with those who

. . . doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns?

FRANK RUDD,
Counselor at Law.

New York.

[1] See editorial on page 1135.

Judaism and Christianity

To the Editors of The Outlook:

In Dr. Abbott's sermon on Christ and his Schoolmasters, published in The Outlook of November 7, there occur two statements that have arrested my attention and have caused me to desire further information. The first is that "the early primitive Christianity was Judaism transformed—but still Judaism." By "early primitive Christianity" are we to understand the Christianity of Peter and John and Paul? for I know of no way of determining what Christianity was other than as interpreted in the lives of representative men. And by Judaism are we to understand the Judaism of Samuel and Isaiah, or that of Annas and Caiaphas? for there are fundamental differences in the conceptions of these representatives of that cult. In explanation of the statement quoted above, Dr. Abbott says: "To a very large extent the Christianity of the early Church was a Christianity of obedience to law." Then, after calling attention to the three pivotal words which gave individuality to the Greek, the Roman, and Hebrew worlds, the speaker goes on to say that each as a conception of Christianity is *un*christian. Then follows the other statement alluded to in my opening paragraph, that "there is something more important" in Christianity "than obedience to the divine laws." Obedience to divine law is put upon the same basis as "apprehension of intellectual propositions," which is the Greek idea, and "a well-conceived ecclesiastical order," which is the Roman, and all three are declared unchristian.

Was primitive Christianity a transformed Judaism—but still Judaism? A butterfly is a transformed grub, but is it still a grub? Jeremiah tells us, in a moment of prophetic inspiration: "But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts." This is called a new covenant, not an old covenant transformed, but still the old. Were the primitive Christians living in harmony with this new covenant? If not, then Pentecost was the most meaningless farce in all history. Paul says: "Old things are passed away: behold all things are become new." He tells us that neither circumcision nor uncircumcision availeth anything, but a new creature. Professor Bruce in the January "Biblical World" says: "The Rabbinical God was simply a legislator, the relation between God and man being purely legal. Such was the God of Saul the Pharisee. For Paul the Christian all that is changed. God the legislator has become God the gracious giver; man the slaving toiler in obedience has become the humble, grateful receiver." If that is not a transformation which destroys identity, I know not what is.

Says Dr. Gordon in his "Christ of To-Day:" "The way in which Paul the Pharisee, the passionate devotee of Judaism, was able to emancipate himself, is of the highest moment to the modern student of the Bible. . . . It is indeed wonderful to see how the Jewish disciples of Jesus move out from under the sovereignty of the Old Testament; . . . they live in a new and diviner world." John is so much out from under this sovereignty that he can only see life as possession. "He that hath the Son hath life."

I looked in the sermon for a statement of what was more important in Christianity than "obedience to the divine laws," but it was not forthcoming. Dr. Abbott says later on: "It is Christ himself we want," and not a truth about Christ; and doubtless this is made to cover the essentials of Christianity. We do want the Christ, and as one reads the modern Christological literature, he is almost amused at the way in which these literary eagles, flying into the very face of the sun, gladly come back and rest their weary wings on this enduring crag, the person of Christ. We do want the Christ, but we want the Christ of the Gospels, and not the Christ of the modern Christian consciousness. The Christ of the Gospels is an incarnation of the principle of obedience to the divine law. It echoes in the words spoken when a lad in the temple. It came out in its fullness when John demurred at baptizing so pure a soul: "It becometh us to fulfill all righteousness;" and righteousness with Jesus was obedience to the Father's commands. Jesus' life is scheduled according to a time-card made out by the Father, and his only aim is to be at a given point at a given time. Knowledge of God and of his Son is eternal life, but knowledge is predicated on obedience. It is character that evidences truth's working power, and character cannot result till there is obedience to divine law.

Judaism was a slavish obedience to written laws, as interpreted by Rabbis, and character-building played no part. Christianity is a free choice to obey the law written in our hearts with glorified character always as a resultant. "Give us the Christ" is exactly equivalent to "obedience to divine laws," and either is all there is to Christianity.

J. T. C.

Sheboygan, Wis.

Judaism, the Judaism of Moses and the prophets, is obedience to law; Christianity is spontaneous life. The one operates on the character by forces from without, the other by inspiration from within. The one is successive acts of the will; the other is a reconstruction of the impulses and desires. The one involves a species of compulsion; the other is perfect freedom.

The Advent Season

To the Editors of The Outlook:

In your issue of November 28 you have a short editorial upon "The Advent Season," commending the usefulness and value of this part of the Church year. You imply that the object of this season is simply that of a spiritual preparation for the observance of Christmas. A glance at the Book of Common Prayer shows clearly that the Season of Advent is designed also to recall men to the expectation of Christ's *second* coming to judge the world, and thus to keep them mindful of some of his plainest and most solemn declarations. In this, as in many other respects, the Episcopal Church stands firmly as defending the truth as it is in Jesus against those who would ignore it or explain it away.

A. S. P.

Hot griddle cakes are delicious when made with

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Municipal Progress

New York City was astonished last week by the announcement that its Board of Aldermen had granted a franchise to what is known as "The Consumers' Fuel Gas Company" to supply fuel-gas to its citizens for forty cents per thousand cubic feet. The astonishment was increased by the fact that the four Aldermen who voted against the granting of the franchise did so upon the ground that the public should own the gas-works. The men who took this position—President Jerolomon, Alderman Hall (elected by the Good Government Clubs), Alderman Olcott, the leader of the anti-Platt Republicans, and Alderman Ware—were probably the four best men in the Board to give the proposition of municipal ownership the standing it deserves in the community. One of the reasons these men voted against granting the franchise to the Fuel Gas Company was the suspicion that money had been used in securing the votes. The Aldermen who supported the grant seemed determined that one particular company should secure it, and voted down the proposition to offer it for sale at a public auction. It is certain that the men in the Board who have the worst reputations were the most strenuous supporters of the grant. However, there is no doubt but that some of the Aldermen who voted away the franchise acted in good faith, believing that fuel-gas at forty cents a thousand would be an immense relief to householders who must now pay $1.25 a thousand if they use gas for cooking purposes. An examination, however, into the terms of the franchise shows that the Aldermen who opposed the grant took the position which the public interests demanded. The gas to be furnished at forty cents a thousand has but 350 heat units, while illuminating gas has 650. In other words, the reduction in the charge for gas would not be from $1.25 to 40 cents, but from $1.25 to about 75 cents. This rate, instead of being remarkably low for fuel-gas, is no more than the citizens of Wheeling, W. Va., and Cleveland, O., pay for illuminating gas. But, more than this, there is no reason to assume that this competing gas company will long compete with the old company. Every city of any size ought to have learned by its own bitter experience that competing gas companies do not compete, and that a new set of useless gas mains simply means so much more capital which the public must pay interest upon. If the streets of New York are again torn up for new gas mains, the public should own those mains, and be able, like Philadelphia, to buy illuminating gas for thirty-seven cents. If this radical remedy is not to be tried, then the power of the Legislature to reduce the gas rates to a reasonable figure ought to be employed in this city, as it has been in Cleveland, and a seventy-five-cent rate secured for all gas consumers. While the recent grant is in the courts, the Legislature should act in such a way as to furnish real relief to the citizens.

The Municipal Voters' League of Chicago has organized for a still more aggressive fight than that of last year. Not only are thirty-four Aldermen to be elected, but a Mayor as well. The League hopes to be able to follow up its last year's victory so effectively as to make the city's legislature a trustworthy guardian of the public interests. The League's programme has but three planks: "1. Honest Aldermen. 2. Support and safeguarding of the civil service law. 3. Adequate compensation for all franchises granted by the Council." A large portion of the League members believe in the public ownership and operation of public franchises, but the platform confines itself to the principle that the public—and not the public officials—should receive the full market value of the franchises alienated. Upon this point, however, the League's programme is not entirely in the interests of large taxpayers. It believes in so limiting the rates charged by municipal monopolies as to prevent extortion from the poor. In this respect Chicago is far in advance of New York. The charge for gas in the Western metropolis has just been reduced from $1.05 per thousand to $1, while New York is still paying $1.25. Still more important is the difference in favor of Chicago in the matter of street-car fares. Last week the "gang" Aldermen barely defeated—by means of an adjournment—the passage of an ordinance reducing street-car fares to four cents. The difference of one cent in street-car fares—as we have often pointed out—means half a week's wages every year to the majority of working people.

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The young man who is anxious to lay the world at the feet of the girl he adores, three months after he marries her isn't willing even to lay the carpet.—*Yonkers Statesman.*

"It is said we shall all pass away as a tale that is told." "That sounds all right; but tales that are told don't pass away—they are forever being told over again."—*Chicago Record.*

"Aren't you late in getting home from Sunday-school, Bobby?" "Well, I guess! There was a man there who made an all-day speech, and I thought we would never get out." "Who was he?" "Aw, I forgot his name; but he was an escaped missionary."—*Judge.*

Professor lecturing—Oxygen, gentlemen, is essential to all animal existence; there could be no life without it. Strange to say, it was not discovered until a century ago, when—Student—What did they do before it was discovered, Professor?—*Household Words.*

Tatterdon Torn—Mister, won't you give me the price of a lodgin'? I haven't slept for six days. Benevolent Old Gentleman—Good gracious! Here's a dollar. Is it possible such destitution exists? Tatterdon Torn—Yes; I always sleep at night.—*Philadelphia Record.*

"Johnny, if you eat all six of these apples you won't have any appetite for your dinner." It is needless to state that it was Johnny's bachelor uncle who made the remark. No man with experience in grocery bills would have made such an error.—*Indianapolis Journal.*

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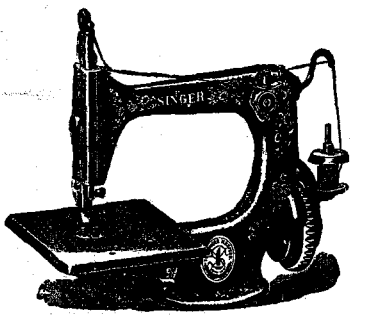
The Delicate Woman



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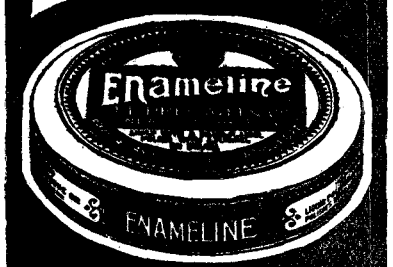

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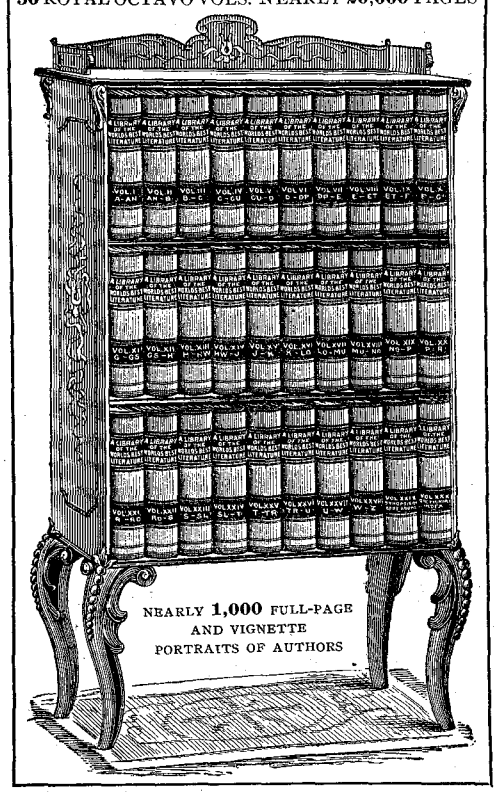

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THOSE answering advertisements appearing in The Outlook will confer a favor upon the advertiser as well as the publisher by mentioning this publication.

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About People

—Mr. George Frederick Watts, probably the most eminent of living English painters, is building a church near Guildford which he will adorn with frescoes, while his wife is to design the terra-cotta decoration.

—The Rev. Dr. Joseph C. Hartzell, who was recently elected the Missionary Bishop for Africa of the Methodist Episcopal Church, goes to the Dark Continent as the successor of the intrepid William Taylor. Bishop Hartzell has long been well known as Secretary of the Freedmen's Aid and Southern Education Society. His efforts in behalf of the colored people have been crowned with splendid success.

—The new Chief Justice of the Court of Claims, Judge Charles C. Nott, is a son-in-law of the late Mark Hopkins, President of Williams College. Judge Nott's father was Professor Joel B. Nott, and his grandfather President Eliphalet Nott, of Union College. Judge Nott's service on the bench has been of longer duration than that of any Federal judge now sitting except Justice Field, of the Supreme Court.

—The late Archbishop of Canterbury, Dr. Benson, will be remembered not only for his own gentleness and dignity, but also on account of his friendships. That with Mr. Gladstone was emphasized by Dr. Benson's securing for the Prime Minister's son-in-law, the Rev. Dr. Wickham, now Dean Wickham, the succession to the Head-Mastership of Wellington College, of which Dr. Benson had been Head Master before his elevation to the Bishopric of Truro.

—Here are three fresh stories, told by the New York "Tribune," of the young Queen of Holland, illustrative of her outspoken frankness. When she was told of the atrocities of the Duke of Alva and of the cruel policy of the Spanish kings towards her country, she became indignant, and exclaimed: "I am very angry, and after that the King of Spain must never expect that I shall invite him to my court." She speaks out, and fears no one. Her frankness has sometimes caused her to regret her words. For instance, on one occasion she was sitting to the painter Josselin de Jonge, when she exclaimed to her mother in French: "Mother, this everlasting painter will bore me to death!" After a few moments the painter stopped, and in the best of French said: "That will do for to-day." When asked by the Prince of Wales during her recent visit to England how she liked the English people, she replied that she was astonished at their being so nice and amiable. "I should never have thought it from the specimens I have seen in Holland"—a remark that is said to have amused the Prince greatly.

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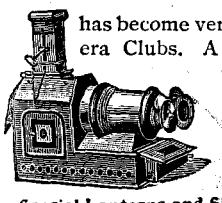

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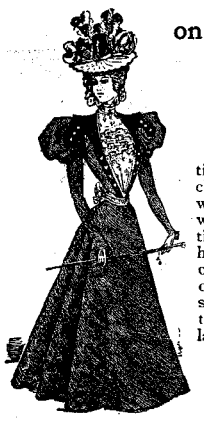

We wish to close out our entire line of Winter suitings and cloakings during the next few weeks, and in order to do so we have made decided reductions. In addition to this, we have made up a Bargain List of sample garments, and are offering them at half price—some even lower—as we wish to close them out without delay.

Tailor-Made Suits, $5 up, were $8 and $10.
Stylish Dresses, $6, formerly $10 to $18.
Bicycle Suits, $5, former price, $8 to $12.
Skirts, $3.75, really worth $6 to $8.
Capes, $3, reduced from $6.
Jackets, $3, former price, $6.

We have also reduced prices on some of our Suitings, and are offering several lines of suitings at **65 cents** per yard, former price 90 cents to $1.15.

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The Business World

Condition of the Stock and Bond Market

The most remarkable feature of the fortnight's financial world was the floating—entirely in the home market—of a vast amount of State, municipal, and railway bonds, and the rapidity with which they went into investors' hands. Government bonds also have been in favor, selling at about the highest prices of the year. The stock market has been disturbed by uncertainty about the tariff, and also by perhaps exaggerated importance attached to the Cuban situation. The declaration by the Southern Railway of a dividend of 1 per cent. on its preferred stock was a cheering event. The money market continues to reflect the increasing ease of loans, the average rate for call money last week declining to 1½ to 2 per cent., and for time loans 2 per cent. for thirty days. The net gold in the Treasury has now risen to over $132,000,000. Last week's bank clearings were a seventh less than for the week before. Clearings for November were the heaviest for any month this year except January. The London "Statist," reviewing the financial situation, says that the prospect of an influx of gold from the United States is less assured, the balance of trade continuing to favor America. "The cheapness of money in New York as compared with the rates in London also prevents shipments. Exchange houses are making considerable profit in selling exchange upon New York to pay for produce purchased in Europe, while at the same time borrowing money in New York to pay their draft. When the balance of trade turns, the arbitrage houses will liquidate their loans in New York instead of sending the gold. The balance of trade will remain in favor of the United States much longer than usual."

The Ottoman Debt

The principal disturbing element in the fortnight's financial situation abroad has been France's proposed adjustment of the Ottoman debt and its rejection by Russia. That France and Russia, supposed to act in concert, should not do so, would be sufficient to excite wonder; but when, after the loans recently floated by the two in common, it is seen that a perfect understanding does not exist on financial measures, European bondholders have felt somewhat alarmed. Concerning M. Hanotaux's proposal to add a Russian representative to the Board of Commissioners of the Ottoman Debt, the inspired St. Petersburg "Novoe Vremya" says that "the policy of Russia is not to support the action of the other Powers, but to enforce her own will. No matter what massacres of Armenians or other Christians may occur, the isolated action of Russia is a practical reality." With even greater frankness, another inspired organ, the "Viedomosti," says:

The French proposal would be dearly bought by the sacrifice of Russia's present exclusive control of Constantinople. The lead taken by the late Prince Lobanoff has been followed by M. Nelidoff, who has succeeded in wiping out every European influence in Turkey. With England set aside, the Dreibund nowhere, and the Czar lord paramount at the Yildiz Kiosk, why should Russia do anything except wait, when, instead of venturing upon war, she will be able to dispose at her pleasure of all the resources of Turkey, garrison the forts of the Dardanelles at will, and use the name of the Sultan as Caliph in operating upon the Moslems in Egypt and India?

What makes the proposal of the French Minister of Foreign Affairs specially significant is that the greater portion of the Ottoman Debt is held by French syndicates. The surprising statement is made that strong support has come from Paris for floating a fresh loan of $60,000,000, based upon measures of Turkish internal reform to be administered by European agents. That such measures would be illusory is evident to most persons who know Turkey. The present European Council controlling the Ottoman Debt undertakes the service of all the Turkish loans except such as are secured on the Egyptian tribute, the loan of 1855 (guaranteed by England and France), the loan of 1866 (secured on the customs), and the Tumbeki loan of 1894. The interest secured by the Council has, thus far, been only 1 per cent., but a reserve fund of $1,500,000 has accumulated.

Great Britain Forced to Pay

As an offset to the above there has been a strengthening in Egyptian securities, and, indeed, a strengthening of the entire foreign market, by reason of the decision of the Court of Appeals at Alexandria. This decision sustains that of the Egyptian Mixed Tribunal, declaring that the funds ($2,500,000) taken from the Egyptian Reserve for the use of the Dongola Expedition must be repaid. Lord Cromer, the British Diplomatic Agent at Cairo, has therefore informed the Egyptian authorities that England will return the funds advanced, but the conditions of interest are to be settled hereafter. In the London money market, however, nervousness still exists, owing to the likelihood of a movement of gold to India and also to Russia, the latter in connection with the reform of the Russian currency. There is also a large debit from the recent large English purchases of our grain and provisions.

The Wheat Market

Since the first of July wheat receipts have been over two million bushels less than for the same time a year since, but the exports (flour included) have been over eleven million bushels more than a year ago. Exports for last week were heavy, and reached 4,200,000 bushels from both coasts, against 3,600,000 bushels last week and 2,400,000 bushels for the corresponding week last year. The heavy shipments from the Pacific coast are significant of India's needs and of a changed world-market. If present conditions continue, however, we must expect the competition of Russia in India as well as in Great Britain and on the Continent. Regarding the Indian situation, the London "Daily Financial News" says:

Russia's offers to help the famishing ryots (peasants) are now confessed to be far from disinterested. Russian farmers have long been holding their wheat for higher prices, and they see in the needs of India an opportunity for selling their surplus grain at a reasonable profit. There is no need to scorn their assistance because it is offered with an eye to business. If the Indian Government can contract with Russia to get all the wheat it wants at a fixed price, the likelihood of a big speculative advance, based on India's assumed needs, may be discounted, and producers throughout the world will not be induced by high prices to increase the acreage under wheat—a process that would ultimately lead to over-supply and a sharp fall in quotations. This long-headed view of the Russians should commend itself to general acceptance, and we would rather see India supplied from Russia than left to the mercies of speculators who have forestalled the markets elsewhere in view of Indian necessities.

Regarding the price of wheat in New York "Bradstreet's" says:

As predicted, the price of spot wheat has touched and passed the dollar mark, and it is only fair to add that the strength of the statistical position of the cereal is such that "dollar wheat" is far from being an unduly high price.

The English Beerbohm report declares that—

America has seldom held a stronger position as a price-maker than she does to-day. She has already exported 52,000,000 bushels to Europe out of a maximum surplus of 100,000,000 bushels (?), while Europe wants at least 72,000,000 bushels more from her. The later part of the season 1896-97 is likely to furnish even more legitimate grounds for active and buoyant markets than the first part.

Business Failures Increasing

Last week, according to "Bradstreet's," there were 381 business failures reported in the United States—another increase as compared with the average in recent weeks; 22 more than the previous week, 68 more than in the like week one year ago, but 2 less than in the second week of December, 1894, although 44 more than in the corresponding period in 1893. As compared with the like week in 1892 the increased number of failures this week is 83.

Progress in Our Iron Industry

Last week the "Iron Age" chronicled the interesting progress recently made in the iron industry. On October 1 our active furnaces were 130 in number; on November 1, 133; and on December 1, 147. The weekly capacity has been increased from 112,000 tons to 142,000 tons.

The Railway Business Since Election

The "Railway Age" publishes a summary of reports received from some two hundred railway companies regarding the effect on business of the election:

(1) Has the railway business picked up at all? We are compelled to answer, no, it has not. In parts of the West and Southwest it has even been distinctly worse since election than it was before. There has not even been an increase in the little local passenger travel. Here and there are isolated cases of increased activity; but, looking at the country as a whole, there has been no improvement yet, either in travel or traffic. (2) Although there has been no increase in traffic, the railway companies as a whole have very materially increased their expenditures, in two ways especially, as will be seen clearly from the abstracts of reports. There have been many increases of shop forces, and a very general tendency to purchase more freely. (3) Still more important than the above is the number of companies which report that they had all plans made for a reduction in force in case the election had gone the other way. These reports emphasized very strongly the gravity of the danger from which the country has been saved. (4) The expectation of a revival in the near future is almost universal. There is a curious unanimity in the expression of a belief that this revival will really begin to be felt after the first of January. There is also, most cheering of all, an evident belief in all directions that this revival will be permanent, that is to say, that it will last for several years, at least. In conclusion, we would say that the evidences of an actual increase in business to-day are more marked than we had expected to find.

Columbia College rejoices in the fact that it has now only $31,000 to raise before the Pearsons Fund can be secured. There is plenty of hard work to be done between now and January 1, but there is the greatest confidence that this opportunity will not be allowed to slip by. The friends of the College, East and West, will certainly rally to its support in this emergency. The securing of the Fund will mean the opening of a new era in the life of the College.

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A Family Paper

New Series of The Christian Union

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THE OUTLOOK,
Clinton Hall, Astor Place,
New York.

Promotion of Agriculture

A special meeting of the Committee for the Promotion of Agriculture was held at the house of the Hon. A. S. Hewitt Wednesday afternoon, December 2, at half-past four, Mr. Hewitt presiding. The following members of the Committee were present: Messrs. Dodge, Roberts, Schiff, Powell, Tolman, and Mrs. A. B. Comstock. In addition to the Committee there were present: Messrs. J. F. Miller, C. C. Curtis, Rounds, and Senator F. S. Nixon.

The object of the meeting was to listen to a report by Mr. Powell regarding the work of the Committee in Westchester County and through the State in the summer and autumn.

Mr. Powell stated that the great need of the present time was a broader system of education and a wider knowledge of agricultural development. He advocated the university extension plan of instruction carried to rural districts in schools of agriculture, particularly commending the work done under the Nixon Bill in horticultural instruction. What was needed, however, was instruction through the whole State in agriculture as well as horticulture.

Mrs. Comstock presented a report regarding science teaching in the Normal Schools of the State.

A preamble and resolution was offered by Mr. Powell. On motion, duly made and carried, it was resolved that Messrs. Hewitt, Powell, and Tolman be a committee of three, with power, to revise the preamble and resolution, and draft a bill in co-operation with Senator Nixon.

In the absence of further business an adjournment was made, subject to the call of the Chair.

(Signed) WM. H. TOLMAN,
Secretary.

Books Received

For week ending December 4

T. B. ARNOLD, CHICAGO

Arnold's Practical Sabbath-School Commentary on the International Lessons, 1897.

BIBLE LITERATURE PUBLISHING CO., BUFFALO

Long, Elias A. Yea, Sweeter than Honey. 60 cts.

BONNELL, SILVER & CO., NEW YORK

Houghton, Louise Seymour. The Log of the Lady Grey. 60 cts.

COPELAND & DAY, BOSTON

Robinson, Edith. Penhallow Tales. $1.25.
Sanborn, Alvan F. Meg McIntyre's Raffle, and Other Stories. $1.25.
Scollard, Clinton. A Boy's Book of Rhyme. $1.
Carman, Bliss, and Richard Hovey. More Songs from Vagabondia. $1.

DODD, MEAD & CO., NEW YORK

Morris, Mrs. Robert C. Dragons and Cherry-Blossoms. $1.50.
Guerber, H. A. Legends of the Virgin and Christ. $1.50.
Hall, Charles Cuthbert, D.D. The Gospel of the Divine Sacrifice. $1.25.

R. F. FENNO & CO., NEW YORK

Walworth, Mrs. J. H. Uncle Scipio. $1.25.

HENRY FROWDE, NEW YORK

Bunyan, John. The Pilgrim's Progress. Edited by Edmund Venables. ("Thumb" Edition). From 75 cts. to $1.75.

GINN & CO., BOSTON

White, John Williams, LL.D. The First Geeek Book.

HARVEY B. GREENE, LOWELL

Greene, Rev. Harvey B. Pressed Flowers from the Holy Land.

P. B. HABER PRINTING HOUSE, FOND DU LAC, WIS.

Calendar for 1897 (French). Compiled by C. A. Pettibone.

HARPER & BROS., NEW YORK

Harper's Dictionary of Classical Literature and Antiquities. Edited by Harry T. Peck.
Harper's Round Table for 1896. $3.50.
Kelley, J. D. Jerrold. The Ship's Company and Other Sea People. $2.50.
Burgin, G. B. Tomalyn's Quest. $1.25.

JOHN LANE, NEW YORK

Davidson, John. New Ballads. $1.50.

LONGMANS, GREEN & CO., NEW YORK

Dubois, Felix. Timbuctoo the Mysterious. Translated by Diana White. $3.50.

MACMILLAN & CO., NEW YORK

Gibbon, Edward. The History of the Decline and Fall of the Roman Empire. Edited by J. B. Bury. Vol. II. $2.
Fraser, Mrs. Hugh. Palladia. $1.25.

MAYNARD, MERRILL & CO., NEW YORK

Solial, Arthur H. Petite Histoire de Napoléon le Grand. 25 cts.

A. C. M'CLURG & CO., CHICAGO

Blakeley, Elizabeth S. Fairy Starlight and the Dolls. $1.

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Merrill, William P. Faith Building.

PRESTON & ROUNDS, PROVIDENCE

King, Henry M. A Summer Visit of Three Rhode Islanders to the Massachusetts Bay in 1651. $1.
Janes, Lewis G. Samuel Gorton: The First Settler of Warwick, R. I. $1.
Bailey, W. Whitman. Among Rhode Island Wild Flowers.

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Brontë, Charlotte. Jane Eyre. $1.
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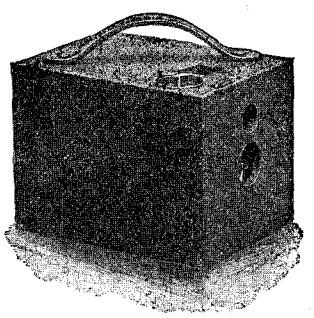

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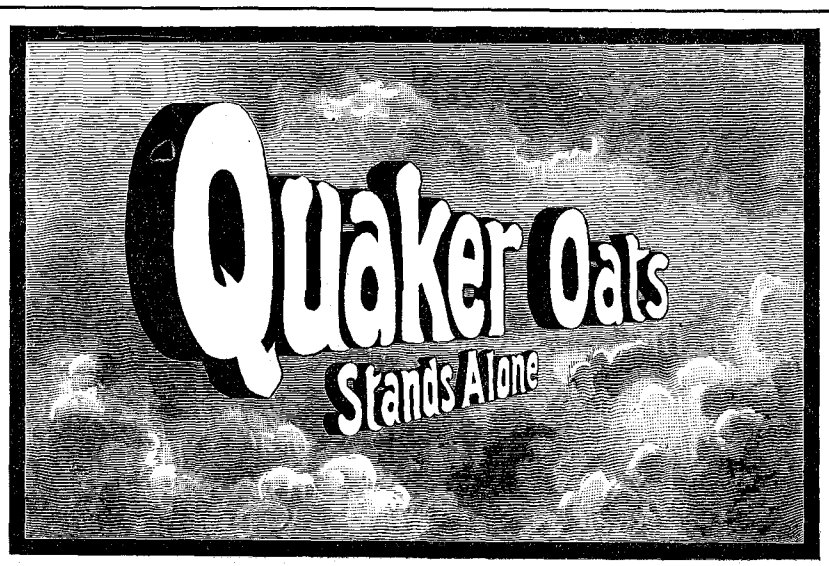

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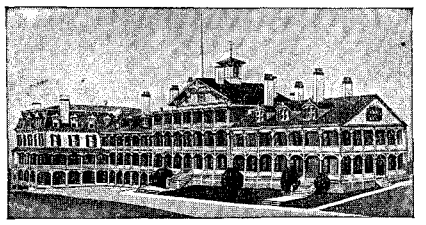

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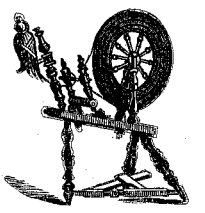

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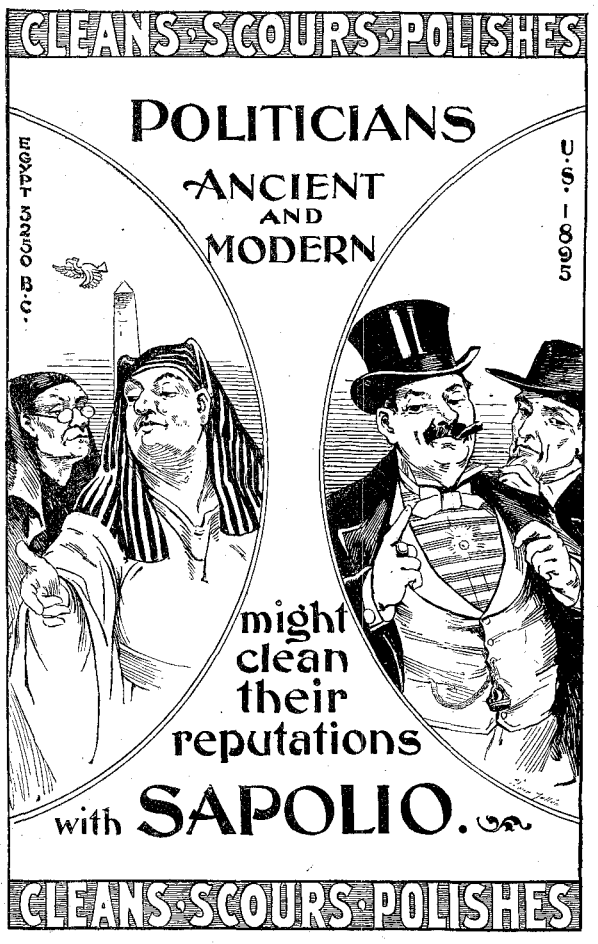

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